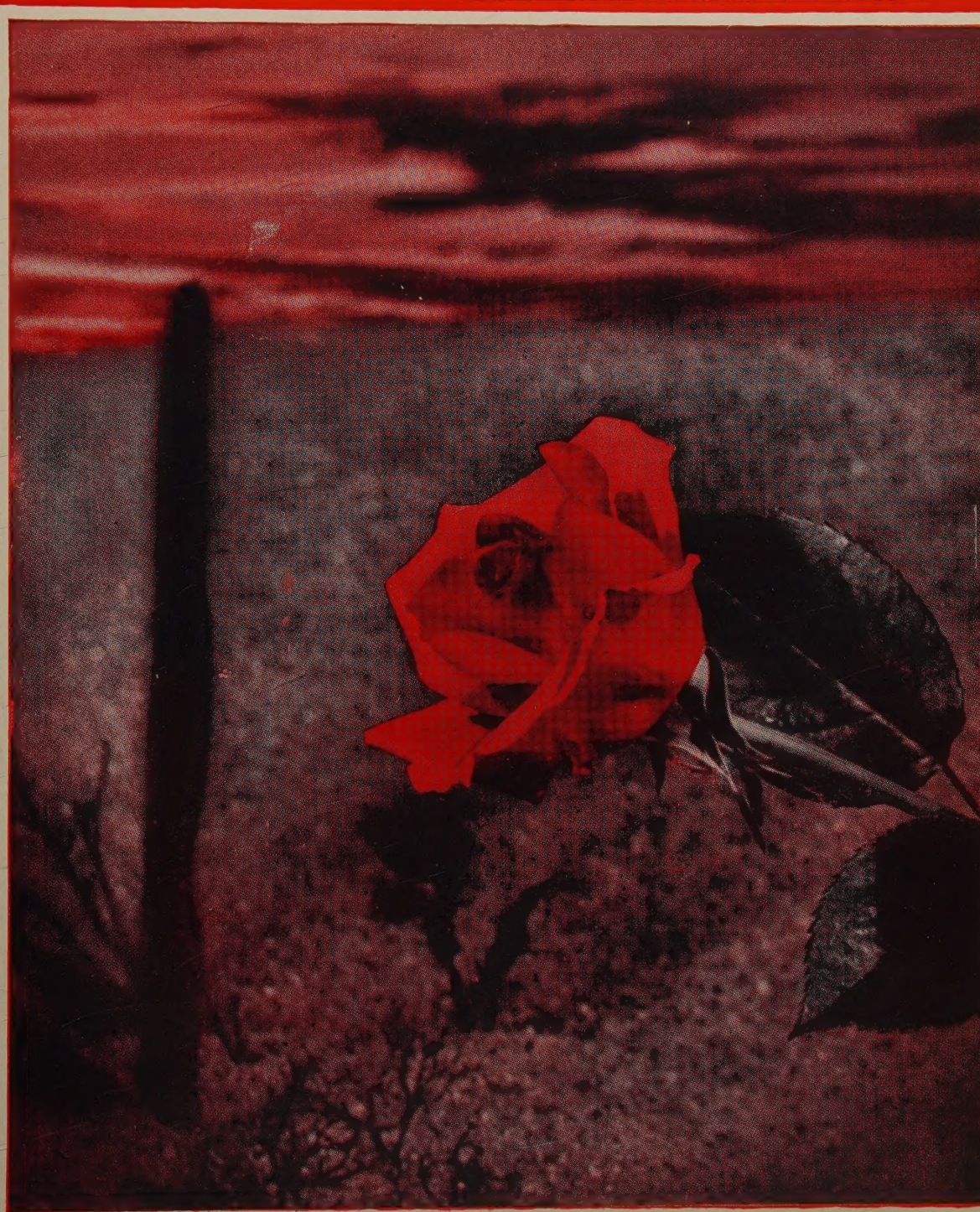


The Pastor

APRIL ♦ NINETEEN AND FORTY FIVE



"AND THE DESERT SHALL REJOICE..."

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE PASTOR plans to publish from time to time in its book section critical articles dealing with important books in various fields, including the fields of theology, the war and the peace, preaching, worship, and fiction. Into the May issue will come a significant article of this type. Dr. D. F. Fleming, professor of international relations at Vanderbilt University, will evaluate for ministers some recent significant books on the peace. Dr. Fleming served as a member of the staff of the American Commission in Geneva, and is the author of several books, including *The United States and the League of Nations*, *The United States and World Organization*, and *While America Slept*. His most recent book is *The United States and the World Court*, just published by Doubleday, Doran & Company.

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EDITORIAL

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THE CHURCH has not faced in our lifetime a more serious test than it will face when plans for achieving the peace of the world have been adopted at the United Nations Conference in San Francisco. Whatever its decisions and achievements, the conference will dramatize the seriousness of the tasks of winning the peace. It will mark the real beginning of the fight for internationalism.

If church leaders are to call members to the heroic fight the peace will demand, it is essential that the seriousness of our own task be understood now. We shall need insight and patience and iron wills if we are to meet the challenge that lies ahead. We shall need to get set for long-term effort. As responsible champions of internationalism, churchmen cannot substitute publicity and rallies and resolutions for the disciplined thinking and living the peace will require.

The days before us, therefore, ought to be days of critical self-examination and prayer. Our churches need to hold special services observing the opening of the San Francisco Conference. These services should be accompanied by courses of study in church and church school designed to awaken the intellects of laymen and to fix upon their hearts the divine obligation to win the peace this time. Whatever is done, we should discourage faddists and let laymen know that we are appealing to the stouthearted for recruits to the cause of internationalism.

This cause is popular right now when the memories of the war dead still haunt us, and when the war wounded remind us so poignantly of the terrible price men have paid for a better world. But we may eventually have to fight for internationalism in a world where internationalism will be very unpopular. We may be asked to express our internationalism in terms that "hit the pocketbook." We may be asked to stand for Christian ideals in a world where the people have grown tired of ideals. The time may come when it will be very, very difficult for the Christian Church to keep alive the idea of internationalism. Soon we shall be face to face with all the difficult problems left in the aftermath of war.

Consider, for example, the problem of reconciliation, a problem which is the proper business of religion. All the political planning in the world cannot deal effectively with the deep spiritual problems of the peoples who have experienced the war and its atrocities. Can politics heal the consciences of people who drove their fellows to death in miserable Polish ghettos? Can planning boards make a woman forgive the burning of her children as the result of obliteration bombing? Who can ease the bitter memories of starvation and torture and mass murder? Who can restore faith to the millions of people whose lives have been made destitute? Who can bring back sanity and health to the millions who nurse desires of revenge? The Church will help men resolve their hatreds in a creative way or some other Hitlers will arise to lead frustrated peoples to mass suicide.

In the task of education, the Church will have one of its greatest opportunities to serve the community of na-

tions. The Church will have an advantage over governments. It will be under less suspicion from defeated nations, though in these nations the task will be extremely difficult and the ambassadors of Christ may often be despised and rejected. But by virtue of its own enterprises in every land and by virtue of its hold upon adults, the Church can educate for internationalism as no other agency can. By virtue, also, of its universal character, the Church of Jesus Christ can inspire and encourage the progressive leaders in other world religions to co-operate in education for the peace. But if it is to exert the influence it ought to exert, the Church must give a new meaning to the Church Universal. Warring denominations are going to be out of date in the new world. We cannot expect men to be mature in their political thinking if they are provincial in their religious attitudes. Christian unity is late in coming, but it must come.

For all these reasons, Christian education will have to fight ignorance on a world scale. The ignorance among our peoples concerning the issues of the peace is appalling. Christian education will be up against mob thinking, against inertia and stupidity, against selfish interests posing as nationalism and patriotism. Christian education will have to call isolationists to the mourner's bench. It will have to convince race baiters to repent of their folly and learn to walk in paths of honor in dealing with all races. We do not expect the fascist spirit to die suddenly when the military battles are ended.

The Church has indeed reached the crossroads. In the years ahead, the peoples of the world will be saying: "We sent our sons to *die* for a better world. What did the Church do to *build* a better world when its chance had come?"

And because our age has seen so many unsuccessful plans for peace, the people will have less patience this time. They know the causes of war. Economists have told them of the pitfalls in international economic rivalry. Sociologists have told them of the danger zones from whence wars come. Historians and political scientists have told them how to organize the world community to insure the peace. They have seen the League of Nations and the World Court, disarmament conferences and pacts to outlaw war. But they have not seen an organized religion in the world which has provided them with the "moral equivalent for war." Religion, we understand, is supposed to give people the will to achieve what they ought to achieve. The conclusion is inescapable: Too many of the would-be followers of Christ have been weak-kneed. Consequently, the Church has been unable to call out the heroism for peace that the politicians have been able to summon for war.

Christians have always believed that theirs is the great faith that will give men the heart to crusade for a new heaven and a new earth. In the final analysis, Christians believe that the success of the world community will depend upon a common Christian faith.

But the world is waiting for the Christian Church to prove how daring and creative it can be.

slants on the secular

By VESTA WHITLEY

THAT the Church has failed in its task of explaining to a bewildered constituency just how Christian tenets can be applied to complexities of life is one of the conclusions of Morris Ginsberg in an article which appeared in the autumn, 1944, issue of *Scrutiny*, a Cambridge University publication.

The article, entitled "Moral Bewilderment," discusses certain trends which have contributed to the "moral malaise of our times." Mr. Ginsberg concludes that "the problems of the morally bewildered will not be resolved by their acceptance of an unquestioning faith, religious or other, for which there is now so much clamour. What is needed is greater moral courage and above all greater knowledge of social facts and a development of ethical theory equal to the task of evaluating and interpreting them."

To give individuals the means of "moral courage" has always been, it seems, the task of the Church, though I believe Mr. Ginsberg would hesitate to say that the Church ever could accomplish the goal he suggests. And he might define further his term "unquestioning faith." It seems paradoxical to me, since an unquestioning faith is really no faith at all. But I think the author means simply "religious faith." If so, it is not at all clear how "greater moral courage" can be developed without religious faith, nor who is going to evaluate and interpret ethical theory except the Church.

THE Humanities vs. War," is the topic of W. Edward Farrison, English teacher at North Carolina College for Negroes, in *Phylon* (4th quarter, 1944). Mr. Farrison upholds the integrity of the humanities and maintains that, opinion to the contrary notwithstanding, the humanities have something to contribute to the making of a just peace, and to the maintaining of that peace afterwards by contributing substantially "to the development of thinking, liberal-minded citizens, who can distinguish principles from prejudices, who will act in accordance with sound reason rather than on impulse or upon the instigation of the rabble."

And the author answers eloquently the jeering retort that the humanities have so far not accomplished any such

desirable goal: "The ideals of Christianity, of which the ideals of the humanities are a part, have been only partially realized in two thousand years; but neither the reason nor the faith on which they rest has been destroyed, and they are still worth striving for. If both Christianity and humanism have fallen short of fully accomplishing their aims in the past, this failure is probably due much less to faulty idealism than to the fact that neither has been fairly tried. . . . If men have learned nothing about life from Jesus, Saint Augustine, Correggio, or Shakespeare, it is not because nothing has been revealed by them. If contemporary philosophers, statesmen, reformers, teachers, and others have not profited from the experiences and observations of their predecessors, it is no less true that they *can* and may eventually profit from them. At least there is the hope that they will—and on what can this hope rest save on humanistic and Christian ideals?"

IN the January, 1945, issue of *Britain*, a publication of the British Information Services, the late Archbishop William Temple discusses "Christianity and Power Politics." The article, written a few weeks before his death, holds that the problem of power is rooted not in politics but in psychology and ethics. Men and nations, he says, tend to use whatever power they have not in accordance with reason, but to their own advantage.

A misplaced loyalty to the group or community fosters this action, since it seems to make justifiable whatever measures the good of the group demands.

The only solution to the problem of power, the author says, is the conversion of mankind, and to that task the Church and individual Christians must devote themselves. They must see to it that power is subject to law, but it is not the law of the state, national or international, since states may enact what is selfish. The law to which power must be subject is rather the righteousness of God. For the integrity of law results only from its own justice, and that justice cannot become a part of law except "in the light of that eternal principle of justice to which each man's conscience in some degree bears

witness. Justice must have her sword; but the sword must be in the hand of justice."

JN *British Speeches of the Day* (December, 1944) is a speech delivered by the Earl of Halifax, British ambassador to the United States, before the Investment Bankers' Association. The Ambassador makes the important point that "peace is not merely a matter of a few people sitting around a table and signing peace terms," but that rather it must be based on a mutual feeling of respect among individual citizens.

Discussing the relations between Britain and America, the author seeks to right certain misconceptions about Lend-Lease, and discusses the bases of a profitable world trade.

We may not agree with all he has to say, but even our disagreement may serve to indicate the keenness of his ability to catch certain attitudes:

"Some Americans would almost appear to think that the British were a crowd of smart crooks, compared with whom they themselves were a bunch of Simple Simons, lucky to get out of any British party without leaving more than they liked behind. And I have no doubt that there are plenty of British who think that Americans are out to grab the world and run it on lines that will bring fat profits to big business, with the Devil taking the hindmost who cannot keep up."

SCIENTIFIC MONTHLY (January, 1945) contains an article by Anne Roe on "Alcohol Education in the Schools." The author does an admirable job of clearing away misconceptions about how to deal with the alcoholic.

Alcoholism is a problem of personality and social adjustment, and we must lose no time, she says, in providing in our educational program for the study of alcoholism as an aspect "of the mental and emotional hygiene of the individual and of the society in which he lives."

THE new 1945 *World Almanac* has recently come off the press. One cannot but admire the painstaking effort which went into the production of 816 pages of facts on almost every conceivable subject.

He can, however, wonder a little bit about certain space allotments: to World War II, 94 pages; to sports, 63 pages; to political conventions and election returns, 34 pages; to religious information, 11 pages.

slants on the religious

By EDWARD LAIRD MILLS

A RECENT magazine article points out that astrology has got a strong hold on the American people. Almost any newsstand will furnish convincing proof of that observation. The phenomenon is said to be even more marked in Great Britain. People feel the need of cosmic relationship but they prefer to have it divorced from moral discipline. Astrology fills the bill perfectly. There are no atheists in fox-holes, and very few elsewhere. The big question in the minds of men today is not "shall we have religion?" but rather "what kind of religion shall we have?" Astrology, together with the many organized cults, serves to show man's hunger for spiritual reality and the unfortunate failure of American Christianity to satisfy that hunger. In becoming extrovert, it has created a vacuum which assorted superstitions rush in to fill. To recover the lost territory constitutes an urgent task.

THROUGH periodicals like *The Christian Century* and *Religion In Life* a pastor in suburban Pittsburgh is carrying on a one-man war against the Sunday school as an adequate agency of religious education. Is he justified in calling for a different and better institution? The phrase "in part" (traditionally used in Methodist quarterly conferences) gives the answer. It is beautifully flexible and leaves much to the imagination. Without delving into the mysteries of methodology or the complexities of curriculum content, it may be hinted that the Sunday school fails in at least two respects: It does not reach enough children and it does not do a thorough job on such as come under its influence. Moreover, it has fostered the pleasant assumption that it is a synonym for religious education. Lazy parents use it as an excuse for neglecting to teach religion in the home. And when weekday schools of religion on released time come along, they are regarded as superfluous.

According to the *Menorah Journal*, there are 113,000 children in the weekday schools of religion in New York City, and 80 per cent of them come from Catholic homes, 14 per cent from Protestant, and 5 per cent from Jewish. As there are at least as many Jews in that city as Protestants, the low figure for

them confirms the suspicion that they are the least cared for religiously of any major group in the United States.

The marked disparity between the figures for Catholics and Protestants requires some explanation beyond the well-known facts that Catholics have large families and usually live within the city limits, while Protestants have smaller families and tend to move to the suburbs where they maintain sizeable churches and presumably patronize weekday schools to a creditable extent. These facts, however, fail to account for the seemingly incredible difference in the percentages. Undoubtedly the 45 per cent of Catholic families whose children attend the public schools see in the weekday schools a heaven-sent opportunity for religious education. Protestant families who believe the Sunday schools to be sufficient do not care whether their children attend them or not.

In short, the Sunday school is good, but it is not good enough. Protestant Christianity cannot afford to stake its future on 30 minutes of education a week, given by volunteer teachers who are often untrained. In treating weekday schools of religion and vacation church schools as unimportant addenda to the total program, our one-track experts in religious education have been guilty of a costly error in tactics.

IT IS announced that a large number of temperance leaders recently met in Chicago and formed a federation. The omnibus platform adopted was obviously designed to please everybody in attendance and gives little assurance that the confusion in the minds of the leaders has passed away, much less that the paralysis which affects their followers has been overcome. The organization is a step in the right direction, but the new day for which so many long does not impend. To its coming, the Yale School of Alcoholic Studies, Alcoholics Anonymous, and the sentiments expressed recently by Alson J. Smith in *Harper's* and *The Christian Century* and THE PASTOR may be expected to contribute.

National Prohibition is out of the picture; and it is a waste of time to sit up with the corpse. Most temperance

people would settle for considerably less. They would like to see our country show the wisdom of Canada in the wartime rationing of liquor and the curbing of liquor advertising. They would heartily approve a governmental campaign against alcoholism such as was lately inaugurated in France. But these are not likely under a regime which has ruled brewing to be an essential wartime industry, and which has permitted a small whiskey inspired riot in a large army hospital. The liquor was bootlegged in by attendants and sold to patients at from \$5 to \$15 a quart. It is clear that the recruitment of new and effective leadership is a prerequisite to any significant temperance advance. For the next twenty-five years that leadership will have to be sought from veterans of World War II.

THE CROSS and the Sword" by George Doherty in *Harper's Magazine* (Jan. 1945) breaks new ground in the field of church-state relations. The author, an American Catholic layman with experience in the diplomatic service, attempts "to disentangle the Catholic from the non-Catholic and anti-Catholic elements of Argentine nationalism." He criticizes the Spanish Falange and its Argentine counterpart as perversions of Catholic principles rather than as proper expressions of them. For his general position, he claims the support of influential Catholics like Don Sturzo, Jacques Maritain and Georges Bidault. We are reminded that the Papacy once condemned the *Action Francaise* and that Argentine nationalism is much like it. The author points out that the latter rests on "reactionary Spanish political tradition which in many Spanish countries powerful Catholics have wrongly contrived to associate with the church." The article will be unpleasant reading for Dictator Franco and for the American hierarchy which backed him almost to a man. If it is true, many Argentine prelates will have to learn their lessons over again! And readers of George P. Howard's book *Religious Liberty in Latin America* may be excused for wondering whether there are "reinforcements now appearing." If and when a *modus vivendi* can be arranged between democracy and Catholicism, it will be time for the doxology.

(Editor's Note: Edward Laird Mills is pastor of Court Street Methodist Church, Alameda, Calif.)

Sunday School Is Not Enough!

By ARTHUR JAMES WELDON

HUMAN institutions have a way of becoming important and sacrosanct simply by reason of age and popular acceptance. The Sunday school, though only a little more than one hundred years old, has become a sort of fetish in American church life. Millions of dollars go into its support, thousands of paid workers keep the institution alive, and ministers have come to believe, along with their laymen, that it is the most important feature of their religious organization.

Just now church leaders are in sackcloth and ashes because of the decline in Sunday school attendance. There is not a denomination which does not seem worried over the dismal specter of empty classrooms. If the church school is all that it has been pictured, it is well that they should be worried, for then the foundations of the Church are giving way and the superstructure must eventually collapse.

But is this true?

A glance at church history will show that organized Sunday schools are a modern innovation, born out of a sincere desire to evangelize the children of the poor and to reach those not in church. At first, its teaching was not entirely religious. Classes studied the Bible only because it was a handy source of literature. Children, and grown people also, must be taught to read first, and the Bible was used, along with the Blue Back Speller. I have in my library the records of a country Sunday school for the year 1836 which show that at that time the principal task of the teacher was that of instructing the children in their ABC's.

Along with this instruction went much good moral teaching, and not a little biblical learning, but the latter

Believing that the Sunday school must look to its first duty of training children to live the Christian life, the author of this article tells here why he thinks the Sunday school has failed its task, and suggests steps for its improvement. He writes under a pen name.

was given on the principle that the person who knew the most Bible verses was the most likely to be a good Christian. (This theory has been much decried in recent years, but the opposite plan of teaching very little Bible and a lot of sociology has not seemed to work either.) As the children grew older, they were encouraged, by means of prizes, to commit large portions of the Word of God to memory, thus paving the way for a generation of Bible-quoting politicians and lawyers, who, whatever their private morals, were well supplied with godly ammunition. Needless to say, such familiarity with the world's greatest literature and the source of all Christian teaching was of great benefit to the nation, for, however far we may have drifted from Christ's teaching, we still knew better than to justify our moral lapses; we hid them as long as possible and then admitted them with shame.

The central idea, then, in those days, was to teach people to read the Bible. When it became unnecessary to teach reading, the Sunday school began to instruct in biblical knowledge and to conduct Bible drills. When the public schools became afraid to teach morals, the Sunday school in many cases provided the only source of instruction in good living.

Then came the era of evangelism, and the methods of the professional soul-savers were carried over into

the Sunday school. Size became important, and the biggest classes got prizes. Contests between "Reds" and "Blues" waxed furiously, and many a school came to resemble a political convention. Organized classes were all the rage, and Sunday schools sent out field workers to indoctrinate the churches upon the need for more machinery. Methods of increasing attendance were often based on motives which were far from Christian.

Those were the days of great men's classes taught by prominent politicians and lawyers. Gradually such classes became more and more divorced from the Church. Often a thousand men heard the lecture at ten o'clock, but not that many attended public worship.

It is with conditions such as these that we are now comparing statistics. What has happened to change the picture?

I

In the first place, we are becoming more church-minded. Statistics show that the decline in Sunday school attendance has not been reflected to any great degree in the number making up the morning congregation. Often there has been an increase in the latter. In one community, where the emphasis has been put upon worship, the attendance at the Church service has more than doubled during a period which has seen the Sunday school enrollment decline by fifty per cent. Is this bad? No one

who actually believes in the Church as a Divine institution and in worship as the true expression of religious attitude would say that this community is in danger of becoming unchristian—especially when it is pointed out that a large proportion of the churchgoers are children and youth.

Most ministers and laymen no longer think of the church as a jolly group of people coming together to hear a sermon and to be backslapped into social anesthesia. Neither do they look upon it as pre-eminently a place where sinners are to be persuaded into accepting salvation. They recognize the fact that there are sinners in plenty that must be won to Christ, but they also know that these out-and-out sinners are not coming to the services of worship, and must be reached by other methods. They believe that a church building is provided as a place for the worship of God, and they look upon the congregation as a body of people who have come together to worship him.

Now this is not the universal view, but it is becoming the idea behind a modern conception of the function of the ministry and the Church. Of course, such a conception is not new; it is as old as Christianity, for the apostles and those who came after them concur in the teaching that the Church of Jesus Christ is dedicated to the one great purpose of providing a link between man and God, and not merely between man and man.

If this is true, then we need a new theory of religious education. This theory will take into consideration the fact of man's sinful nature, the impossibility of educating him into salvation, the necessity of bringing this salvation to him as a Divine gift, the need for training in practical methods of worship.

It is obvious that we have here, not a new idea, but a very old one. It is the ancient theory of the Church, held throughout the centuries. Only in the past hundred years has the organized body of believers been sidetracked from the main line by a type of education which is based upon the theory that man needs only to *know* to *be*. Religion is more than knowing, more than learning—even more than doing.

When we bring this theory to bear upon our problem we see that our concern over the decline in Sunday school attendance is misplaced. Instead of worrying so much about attendance we should rather be concerned with the question of what we would have taught them had they come to us. If, in spite of the decline in interest in this very human phase of our religious program, we find that men and women are more than ever concerned with their relation to God, more assured of the power of prayer, and more determined to find God for themselves, we should take heart and rejoice.

II

The Sunday school is not enough. It has never been. As an evangelistic agency, it was effective and blessed. Dwight L. Moody, going out into the alleys and bringing in poor boys and girls, was doing a service that was entirely Christian and profitable. But when that evangelistic emphasis was lost, and when the Sunday school became an organization without a purpose other than that of adding to the child's knowledge of religious literature, the agency was on its way out.

When, following this development, our Sunday school classes became discussion groups which refused to teach anything smacking of dogma (a much maligned word), and insisted upon presenting both sides of every question and letting each child make up his own mind, then they lost their only claim to be a church institution in the truest sense of the word. They might be religious, but often they were not Christian.

The ideal church school has never been, and it probably never will be. It presupposes a group of teachers who are educated in religion, psychology, and biblical archaeology—to name only a few of the needed elements. It presumes that these teachers shall be able to hold the attention of the pupils without any of the aids of the public school. There is no incentive to learning, no grades, no preparation, and no punishment for infractions of the rules. Having divorced itself from all authoritarian conceptions of religion, it cannot threaten anyone with God's

displeasure for failing to behave in class. It must succeed through the sheer genius of its teachers, who, in order to meet its highest requirements, must be capable of serving with distinction as teachers in a public school, yet who must give their time and talents without remuneration, or much encouragement.

As a school, it is often a travesty; as a part of the Church, a failure.

Yet we are reminded of the fact that without the church school we would not have the thousands of children who have come into our membership. Is that a recommendation for its continuance? Hardly, for the very fact that we have delivered over the teaching of our children to the church school, and must depend upon it to furnish members in an annual ingathering at Easter time, is an indication of the failure of our whole idea of religious education. From whence came members of the Church before there was a Sunday school? There was no dearth of candidates in those days.

It should not be hard for the student who is eager to survey the field to get a picture of church life two hundred years ago. Let us look at it carefully. What was the status of religious education then, and how does it compare with these days?

If we look back over the pages of history we shall see that, except for the recurrent dark ages when the Church lost its light and ministers and people sank into ignorance and apathy, the education of the children kept pace with all other phases of the Church's work. Pastors and priests made it their business to instruct the young; parents trained their children in religion and morals. There may be something to consider in the fact that during the period of greatest success in Sunday school work, there was an ominous decline in home religion. It is easy to send children to Sunday school and to imagine that one's duty is done.

III

If Sunday school is not enough, what shall we do?

That is a hard question. Certainly I am not going to propose that we scrap the existing organization. It is too firmly entrenched in our cus-

Sunday School Is Not Enough!

toms, and, perhaps, its loss would mean the loss of many children to the Church, for we have at least held on to their coattails until we could catch them. We have not prepared them for Church membership in the school, but we have kept in touch with them, and the pastor can at least find them when he wishes to do the task that is intrusted to him. No, we shall not scrap our Sunday program of religious education, but most certainly we should improve it.

There is one suggestion which comes out of experience and may be practical. It is simply that we strive to bring the church school back to its original status as a handmaid of the Church, instead of a competing institution.

To do this, we will need to "de-emphasize" some phases of church school life. We will need to discourage the formation of huge classes of men and women which invariably become competitors of the worship service. Why shouldn't they? With their elaborate "worship program," their special music, and their lecture, they are pale imitations of a regular service, without church atmosphere and ecclesiastical tradition. More often than not, the emphasis is away from the Church, instead of toward it. No one in these days cares to sit through two sermons in one morning. There are limits to endurance!

But what if we have these classes already? Can we disband them? Only a candidate for martyrdom would attempt it. No, we must keep them, but we must also endeavor by pastoral care and friendly counsel to lead them back toward the Church.

We can, however, forestall such developments in the future by beginning now a program of instruction with the children which will cause them to put worship ahead of entertainment and intellectual stimulation. (Although in many years of attending so-called Bible classes, I have seldom heard any outstanding

efforts along this line from the teachers of such classes. For the most part they are content to do what you and I would do under like circumstances—hold the attention, regardless of the demands of higher education.)

We will need to provide for the regular instruction, by the pastor, of all children above the primary grades. This should be arranged as a part of the church school program, and in co-operation with the teachers. Perhaps the pastor could let it be known that he would appreciate the opportunity of teaching a class in church membership. That class might consist of boys and girls of junior grade who would be excused from regular class participation for a certain period of time.

One pastor tried such a scheme and found that it worked. He began in the autumn with the seniors and taught them for a month. Then he went down the line, taking each department in turn, until he had taught every child in the school for at least one month.

In another church, the minister gave three months of each year to a large class of intermediate boys and girls which met in the church auditorium on Sunday morning and received training in practical churchmanship, even to conducting their own worship services under his direction.

If the Church fails in the task of teaching its doctrines and ritual, how can we expect to have an educated laity? When it misses the most vital mark, when it does not teach its children to pray, to worship God, it has failed in its whole task.

And yet, under present conditions, how can we expect to perform this task? How can teachers who are not trained in theology and churchmanship impart to their pupils an understanding of the Church as a divine institution, ordained of God? How can we expect busy men and women to be equal to the task of preparing lessons as they should be prepared? And, finally, why should

we expect *them* to do the task which was given to the pastor?

It is true that the average minister is not equipped to do the sort of work that is needed, any more than are his teachers. But he can learn! He is ordained, set aside, and paid a salary for the very purpose of teaching and preaching the gospel.

"But he hasn't the time!" Possibly not, but it would be well for him to take time from some less important tasks. Let him give up a few clubs and absent himself from a few church meetings of dubious value in order to give himself to this most needed effort.

In addition to the Sunday meetings with the children, there is the possibility of conducting weekday classes, classes which should teach the doctrines of the Church, the history of Christianity, and the implications of Christian teaching in the modern world. The pastor should be able to speak with sufficient authority to impress those who are disturbed and puzzled. If he cannot do this he is out of place in his calling.

Finally, as a practical suggestion, he should consult with the local church board of Christian education regarding the total program of the church school. What is its aim? Is it merely to have so many pupils in each session, or to see that statistics show an increase each year? Or is it to train children in living the Christian life?

All of these things are possible in the average church congregation. None of them are at variance with the plans and programs of the denominational machinery now set up. No specialist in religious education is unaware of the need for such improvement. No matter how much we emphasize the need for more trained teachers, or for better teaching materials, we must get back to the essential program of religious instruction, which, in the last analysis, will always depend upon the ability of the pastor to do his job of teaching religion to men, women, and children.

The Sunday school is not enough. But, coupled with the divinely ordained leadership of pastor and church, it can do a far more adequate job than it has done.

When the Troops Hit the Beaches

By KARL B. JUSTUS

Bringing the "Church in action" to men in their most desperate hours was the task of Chaplain Justus who here describes his ministry to men in combat during five invasions. Before entering the chaplaincy, he served St. Paul's Methodist Church, Sykesville, Maryland.

AS THE chaplain of an attack transport for twenty months in the Pacific, I experienced five invasions extending from Bougainville to Leyte, and witnessed them from the standpoint of both ship and shore. There is a broad ministry for a chaplain assigned to an attack transport, for he deals regularly with his crew and periodically with the troops that his vessel may be transporting.

When one thinks of a chaplain, he thinks of him as a spiritual leader. The spiritual welfare of his men is the chaplain's basic concern. We went to chaplain's school, not from a professional standpoint, but to be indoctrinated in "How to bring men to God the Navy way." In the daily routine, the chaplain's duties are many, and they are no different in time of combat. A chaplain is not one who simply holds divine services, for there are many aspects of his ministry to the men.

Prior to our invasion of Bougainville, we went through a rigid process of training—training for the ship and its crew and for the combat team of the Third Marine Division which we were to transport. When we finally got under way for the actual invasion, the troops were aboard for only a few days because we "shoved off" from an island in the New Hebrides group. Thus, there were not many problems involved during the brief voyage.

On D-Day I volunteered to go ashore with the medical unit of the beach party from my ship. This small unit was composed of a doctor, two pharmacist's mates, and me. We went into the beachhead in a Higgins boat following the fourth wave. Our first

job was to make a clearing in the heavy jungle undergrowth, so that we could set up a small first aid station. Within the immediate area, we dug foxholes for ourselves. In the early hours of the invasion, Jap Zeros strafed the beach and the boats again and again. Though casualties were comparatively light at Bougainville, it was not long until some of the men were brought on stretchers out of the jungles to the various first aid stations.

All day long we ministered to the wounded and saw to it that they were evacuated to the transports which would take them away to hospital bases. My ministry that day consisted entirely in helping the doctor and the two pharmacist's mates with first aid, and in speaking words of good cheer and encouragement to the wounded. This may sound like an easy task, but it was the most exhausting day I have ever spent in my life. The extreme heat, the heavy jungle, the debris-strewn beach, and the extremely heavy surf through which we waded now and again, added up to a very rugged day.

When we returned to our ship at dusk, we had to be hoisted aboard because we were too tired to climb the cargo nets. Not having finished our unloading job that day because of the heavy surf, we retired and maneuvered for the night. The tropical rain and heavy fog settled over us.

From the stern of the ship, in pitch blackness, about nine o'clock in the evening, I buried a Mexican lad who had been a member of our crew. He was the only casualty of the ship's company for that day. Though the circumstances were unpleasant, and



Official U. S. Navy Photo

everyone was tired to the point of exhaustion, many of the sailors and officers gathered on the fantail and on the after gun deck to be present at the burial. The Captain made his way from his cabin on the bridge and stood with bared head while this lad was committed unto the deep by his chaplain. My ministry for that day was, in large part, a ministry of actual care for the physically wounded and of imparting words of courage to their minds and hearts.

When we invaded Guam and Peleliu, my ministry was somewhat the same, only a bit more varied. In both of these invasions, which came but two months apart, we had the troops aboard for days that mounted into weeks. It was not only my job to hold divine services for the Protestants of my ship's company and crews, but, as the ship's chaplain, to organize all other services. It happened that with the troops there was a Catholic chaplain. I scheduled two Masses a day for the padre, in order that he might hold Mass for his own Catholic men and for the Catholics of my ship. I had one Jewish officer, who was with the troops, hold a Jewish service.

Besides this spiritual ministry, I spent much time in recreational work, trying to keep the men's morale at a high pitch. When I held the last Protestant service before the invasion of Guam, and also the invasion of Peleliu, grimy, sweaty, half-clad marines, and many sailors, packed into the Officers' Lounge, listened about the decks and in various compartments of the ship. This was made possible by broadcasting the service to the entire ship. After the preaching service, when we were going to invade Peleliu, I held communion and about one hundred men

By ROGER ORTMAYER

ANTHONY TROLLOPE, Victorian England's novelist of the common denominator, described his political standard as that of being "an advanced Conservative Liberal."

I think that the statement is capital philosophy for rural worship. Although it was intended as an equivocal norm for politics, I consider it a fundamental approach in the building of worship services in rural America today. They need to be advanced both in their traditionalism and in their freedom.

The conservatism of many rural congregations we have taken uncritically to mean merely a repugnance to variety in the worship experience. This is only superficially true. The quest for the knowledge that glory and honor are in His presence, the insatiable seeking for the tabernacles of the Lord, the desire to *come before his presence with singing* are the restless urges of all religiously inclined rural people. They are perfectly aware that even the trees of the wood sing at the presence of the Lord, but they come together Sunday after Sunday because somehow they know that without corporate worship they have failed to come fully into the presence of God.

I have served rural congregations where it had been the custom to have a "chorister" bounce up at a nod from the preacher to lead with vigorous, if meaningless, gesticulations a song of his own choice that had no relationship to anything except that it had been constantly repeated through decades of hit-and-miss worship (usually it missed!). In one church the men and women always separated upon coming through the door, with the men assembling around a pot-bellied stove on one side of the auditorium (it had not yet become a sanctuary) and the women around its twin on the opposite side, and never the twain did meet, not in church at least. The sym-

took communion before going into combat.

During the invasions at Guam and Peleliu, I stayed aboard ship and assisted the doctors, for we were sure there would be many casualties. We had six doctors and thirty hospital corpsmen. The Chief Surgeon assigned me, along with one of the doctors, to meet the casualties on the promenade deck as they were hoisted aboard. The doctor and I would walk along the stretcher-lined deck and look at the wounded. He would determine where they were to go—operating room, battle dressing station, to the ward for shell-shock cases, or to one of the big holds which we had cleaned up for casualties who were not seriously hurt, but needed rest. It was then my job to assign stretcher parties to take these men to the proper places.

Naturally, while this process of examination was taking place, I would say a word here and there to the wounded. Sometimes it was necessary to say a very serious word, as the doctor would say, "This lad has little chance." Again it would be a cheery word, spoken in a rather jocular fashion, to try to get the man's mind off his troubles, especially if he was not seriously wounded. Sometimes when I stopped at the stretcher of one of the severely shell-shocked cases, and when the man realized that I was a chaplain, it was almost impossible to get away from him. He seemed afraid of everyone else.

Everyone worked, and I carried stretchers right along with the sailors. When there would be a let-up of the casualties actually coming to the ship, I immediately proceeded to the operating room and donned the white clothes of a doctor. I helped to give blood plasma, take temperatures, assisted in taking blood pressures, and then would stand by the head of the man on the operating table and speak words of encouragement to him as long as he was conscious.

I have been in the operating room as many as thirty-six consecutive hours, assisting the Chief Surgeon and the other two doctors who would be helping at the time. I have helped amputate legs and arms. Between operations, I have gone into the Sick

Bay Ward, where the most serious cases were confined, and helped in any way that it was suggested I could be of service.

Sometimes I placed a crucifix in the hands of a Catholic man and, with his approval, said a prayer. I have sat by the side of men who were wounded beyond saving. They were unconscious, and yet in the midst of their agonizing groans and struggles, I tried to speak some spiritual word to them, for I knew they faced eternity. It is not an easy thing to stand by the side of these battered and bleeding men, knowing that they are beyond all medical help and that many of them are unable to hear what you are trying to say to them.

I would frequently go to the Psycho Ward and try to say some calming, comforting word to the men there. The chief yeoman of the ship, whom we all affectionately called "Porky," was assigned by me to this ward. He was a master at being able to quiet men. Frequently, "Porky," would come to me in the operating room and say, "Chappie, I have a boy down there who wants to see you," and though I had heard their story many times in the preceding hours, I would go again and try to bring quiet to their troubled minds. Many times they wanted me to write letters to their parents.

Some of the casualties died before we left the invasion beaches. These men were prepared for burial, and I took them ashore at Guam and at Peleliu and buried them in spots that had been picked out as temporary division cemeteries. These areas were places where the enemy had been driven out only a few hours before. Battle and bomb-battered destruction was all around. The big Howitzers were booming out methodical death to the enemy. At Peleliu, there were snipers all about the burying ground. Land mines were still in evidence, and one of the sailors from my ship in my burying party came within a foot of stepping on one as we buried men at Peleliu.

When the ship finally retired from the battle areas of these two invasions, we still had a tremendous amount of work with the wounded. It was a day and night job. From Guam we

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or the Rural Church

The rural church must strive for the Golden Mean in worship: it must be neither too liberal nor too conservative. Roger Ortmayer, pastor of Madison Methodist Parish, Madison, Ohio, discusses here the traditional worship which he believes best suited for the rural church.



bol a Children's Day committee found most satisfying was a huge red, white, and blue "V" for Victory, nailed high on the wall at the end of the center aisle. Many of the congregation insisted it should be left there because it was so "pretty"!

But despite this complete lack of any formal training in worship and this fetish of the informal which could only have been sponsored in the first place by a pioneer community and should long since have been dropped off with candle lighting and dirt floors, I have never yet seen a congregation that could not be led to participation in traditional forms of Christian worship and into an appreciation of them when their meaning became known.

An advanced conservatism is just this development. Rural worship must come to an appreciation of the forms of traditional Christian worship. It should help conserve that which the historic community of Christians has found to be vital.

Advanced liberalism in worship must accompany it. Remember a part of Paul's defense before the governor: *After the way which they call heresy, so worship I the God of my fathers.* It might seem to be heresy, but the particular and unique needs of each body of Christians must be met. The freedom and the techniques to do that as an integral part of the worship is the meaning of an advanced liberalism. A dignified formalism in worship gives much more freedom to the minister in leading and adapting worship orders than the seemingly loose but actually inflexible stereotype usually termed "opening exercises."

In building proper worship services adequate appointments are a necessity. There is no reason why the rural church should not have them all. One of the most worshipful and

complete churches it has ever been my privilege to visit is a little stone chapel far from any town or even village, which was built with the stone the farmers gathered from their fields in southeastern Ohio. The environment there surrounds the worshiper with as much of the feeling of the holiness of God as does any cathedral, and is designed for about fifteen or twenty dirt farm families.

In one of my present churches I asked the official board during our first meeting together what they felt to be the greatest needs of the church. The first answer I received was "better worship." As a result, we together studied out what was required. Before long the choir director wanted his choir moved out of their show place where they always got tangled up with the serving of communion and over to the side where they could participate in the worship service. Then things looked out of balance so the pulpit was moved over. Next we discovered there was confusion with the offering because of the awkward arrangement of the pews. Step by step, with my people doing the work, we have come up with \$2,000 worth of chancel furniture and remodeled vestibule and seating. It cost us only \$700, for the people did the work.

The choir has become an integral part of the worship, taking part with canticles and responses and leading in the communion chants. Communion is becoming a big day at church, nor will we again abbreviate the ritual. We make use of printed prayers and litanies, always have mimeographed orders of worship, and follow out the church calendar as best we can in the Methodist system.

Our liberalism in procedure comes not in the over-all pattern but in specific techniques and observances. Proper worship in a rural church

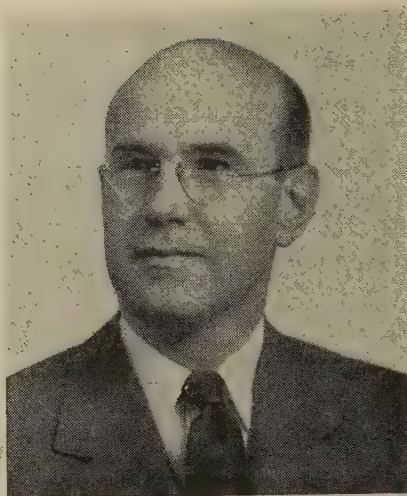
must help to integrate the family, not break it up, and must establish patterns of love for the small community and the soil. It must integrate the congregation into a warm fellowship without becoming cheaply "folksy." Therefore all of the family except the little babies in the nursery at the parsonage, participate in the worship. We use a unified service with beginners and primary youngsters leaving immediately after the junior sermon. Everybody else stays for the sermon after which they go directly to their classes. It makes a rounded whole of worship, inspiration, and study, and is geared to unify the family, not break it up.

We try to make the most of the rural pageantry innate in Rogation Sunday, Harvest Festival and Thanksgiving, Easter, Palm Sunday, and Christmas. When it rains we make sure to thank God for that particular blessing, and when the first green comes in the grass, the first blossoms on the fruit trees, all these promises of fruitfulness, we sing the praises of the Renewer of Life in our worship. We make a ceremony of consecrating the holy earth and man's labors with it.

Part of the fabric of worship by rural people is the thread of food and soil, of family and community. In countless and recurring ways they must be woven into worship. That is what I mean by an advanced liberalism. Never fail to make use of the dramatic pageantry of holy earth and the bread of life. Only as our people come to feel that God is truly in the soil and the food and the family will this mystic communion with our Father's world be a living part of their existence. Above all else, worship must build this kinship of the sons of God and His Created World.

✓
By

EDWARD THOMAS RAMSDELL



Christian

It is not necessary for the Christian Church to repudiate science, says Dr. Ramsdell. It is necessary, however, for the Church to understand the limitations of science, and to realize that it is the function of revelation, not of science, to proclaim man's ultimate freedom. In May, he will discuss the Christian faith and the social gospel.

IF RELIGION is to be a vital factor in any culture, it must illuminate and criticize the dominant trends of that culture. The culture of our western world has been increasingly scientific; but Christian faith has had little to say to it. One might hope to find ways in which the Christian mind had spiritualized modern science; actually it has been science that has progressively naturalized Christian faith.

That Christian faith has become less and less important as a factor in our total culture has been said many times and in many ways. Alfred North Whitehead, writing one of the important books of our generation (*Science and the Modern World*), could speak of the sixteenth century as one which "saw the disruption of Western Christianity and the rise of modern science." Lewis Mumford, using biological analogy to describe the Church as a factor in metropolitan life, calls it a *mutation* in the first centuries, a *dominant* in the Middle Ages, a *recessive* in the seventeenth century, and a *survival* today. Such judgments might seem, indeed, to give support to the famous thesis of August Comte that Christian theology is a remnant of a by-gone stage in human progress, with science now supreme.

Karl Marx, advocate of "scientific materialism" (though hardly a scientist) could dismiss all religion as a narcotic impediment to the rise of the worker. Nietzsche, though without concern for a scientific perspective, shared this common judgment and scoffed Christianity.

Lest we suppose that this kind of judgment belongs to an uncomprehending non-Christian world, let us remember that it is fundamentally the same kind of judgment that has been repeatedly made by the most searching of contemporary Christian thinkers. The modern world has become a secular, not a Christian, world. It is dominated by the sense of man's wisdom and power. The grace of God has operated, in our modern life, beyond the awareness of man and in spite of him. That this is a prophetic kind of judgment is clear. And the first reaction to prophecy is invariably dismay. However, it is in the measure that we can now recognize the profound relevance of that appraisal that there is hope for our world. Herein lies the significance of the current resurgence of Christian thinking. Christian faith is now in a position to give spiritual perspective and control to scientific intelligence as at no time since the beginning of the modern period.

The importance of science will not be disputed by anyone who understands it. The attempt to dismiss it is the mark of a mind both intellectually and spiritually immature. The crucial question in our day is not whether science is important, but whether it is all-sufficient. That it has transformed the thought-modes of our modern world is manifest. It has taught us to look to the facts, to understand uniformities and to think in terms of developmental process. Its inductive logic has permeated our philosophy. We now demand of a world-view that it take account of actual experience and, in turn, illuminate it. We have learned that, whatever else may be true, man cannot be understood apart from nature. We have come to see the importance of a developmental perspective.

Similarly in its industrial application, science has radically changed our entire mode of life. The structure of society is different because of it. With its transformation of transport and communications, our world has indeed become, technologically, "one world." Within our western culture no person is unaffected by its practical applications. Life in the home, in the field, in the workshop, in the office, reveals its intimate influence.

But the science which has trans-

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formed our thinking and given us every kind of external aid to living has not kept us from the most tragic war of history. Indeed, it has provided the instruments and techniques of modern warfare. It has given the master military minds of our time the concept of "scientific destruction." Through the first four centuries of development, the credit side of the ledger of science has commanded attention. Now we learn, as never before, that it is not alone an instrument of creativity, but one of colossal and demonic destruction. The mind of man, controlled by no greater insight than his own sufficiency, now appears capable of destroying himself and all that he has built. Scientific intelligence, though by no means the cause of the war, has helped to create a problem not susceptible of scientific solution.

If it be asked how it is possible that modern science, with all of its creative possibilities, should have developed to the point at which it can become the instrument of cultural suicide, Christian insight can help with the answer: science has developed without any real understanding of its spiritual consequences or of its need for spiritual control. To be sure, many a great scientific mind has worked humbly with the sense that what it was exploring was the laws of God's world. Newton was that kind of scientist. Many a mind has worked in the laboratory with the passionate desire to bring a better life to mankind. Pasteur was that kind of scientist. And there have been many others. None the less, taken as

a whole, modern science has been increasingly dominated by a sense of self-sufficiency.

There has been a good deal of philosophical criticism of the scientific enterprise in recent years. The nature of scientific knowledge has been closely scrutinized. Its presuppositions have been sharply defined. Its point of view has been marked as necessarily selective. Its concern is with quantitative aspects of experience. Inevitably it must deal with any sequence of events in terms of practical mechanism, for its aim is to predict future events. In the nature of the case, it cannot, as science, deal with the meaning of experience as a whole. Its results, established always from a particular point of view, are necessarily abstractions from reality.

But in spite of this philosophical criticism of scientific method, many a scientist goes facilely on his way, assuming the all-sufficiency of his procedure. He makes no distinction between knowledge and wisdom. He assumes the educational adequacy of science. He would meet the crucial problems of our contemporary world with more science. He supposes that he has the instruments at hand for "a new earth and a new humanity." He can guarantee for tomorrow a world of greater efficiency and productivity. If he finds himself with a vestigial religious interest, he can satisfy it by assuming that God "is a fact like a stone wall or a toothache." If more philosophically inclined, he may regard theology as an "empirical science."

What happens to a mind that has

learned the techniques of science without any over-all spiritual perspective? The Christian insight which underlies the traditional doctrine of original sin provides us an important clue. The essential concern of that doctrine is with the universality of man's alienation from God and the consequent tragedy of his assumed self-sufficiency. Sin roots in man's false sense of independence. And that sense arises as man discovers his freedom.

No instrument in the hand of man has done more to cultivate a false sense of independence than modern science. It has been, as it were, an extension of his own ego. Modern man has identified it with himself. The assumed sufficiency of scientific method becomes his own sufficiency. The power of science is his power. It is his to manipulate as he pleases. Scientific method, as such, knows no dependence higher than itself. It has become the humanistic enterprise supreme. It has nurtured man's sense of personal adequacy and cultivated his pride. Except for the humility of an occasional great research mind (and such is always illuminated by a perspective which transcends both his method and himself), the common fruit of scientific procedure is strong self-assurance. The presumption of complete objectivity, of utter impartiality, is but a further instrument of self-deception, for it blinds the average scientist to the spiritual consequences of his exclusive (or at least primary) loyalty. He does not sense that his devotion has become slavery, not freedom.

It is easy for such a mind, thus spiritually blinded, to be certain of the primacy of physical nature. That which can be seen or touched or heard or smelled or tasted becomes the only thing that really matters. The notion of a reality transcending nature becomes a primitive superstition. How could such a one think in terms of a reality that is not seen? The whole notion of the spiritual seems nonsense. Because the good will and love cannot be quantitatively measured, they become actually less important than sub-atomic structures and describable mechanisms. The sense of the meaningfulness of dimensions of quality is lost.

Though protesting against oversimplification, such a mind is constantly oversimplifying. It sees partial aspects as the whole. It mistakes abstractions for living reality. It is as easy for the scientist, as scientist, to make absolute his perspective as for anyone else. With his loyalty to "objectivity," he easily assumes that truth must be followed though it destroy man (thereby revealing the thinness of his understanding of truth). Concerned with uniformities, he easily misses uniqueness. Nothing can be real that is not describable in terms of law. And so, willy-nilly, the moral and spiritual life of man is reduced to physiological or psychological or sociological mechanisms.

Here is the kind of mind, lacking altogether any spiritual perspective, that has been a chief nurturing ground for the materialism, the mechanism, the relativism, and therefore for the secularism, of our contemporary culture. In short, it has been the breeder of precisely those aspects of a society which mean, in the long run, the death of the spirit, freedom and creativity.

We have been accustomed to speak of the moral neutrality of science, that is, we have seen it as in itself neither good nor evil. A profounder understanding suggests the moral paradox of scientific effort. Positively, scientific procedure cultivates an intellectual curiosity and a kind of integrity and loyalty (and sometimes humility) that are important, though not self-grounding, elements in our moral life. Negatively, unless

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it is under a transcending perspective (even a passion for human welfare), it fosters a self-sufficiency and pride that blinds and corrupts the spirit of man.

To be genuinely fruitful and creative, science must yield to an over-all perspective, one by which it knows itself to be judged, one which illuminates its limitations, and one which provides a meaningful end for its legitimate functions. Science, like the human ego, requires the discipline of that which reaches beyond itself. It can be truly comprehended and significantly controlled only in the light of that which transcends it. No purely scientific point of view can provide the conditions for creative living. Of itself it cannot teach men to live together or to find happiness in the products of its industrial application. Nor is this to overlook the very great importance of the science of psychology; rather it is to see that the therapeutic fruitfulness of even that science depends upon presuppositions and techniques that are far more than merely scientific. The fact is that scientific method, as such, has no way of dealing profoundly with the human ego—except to blind it spiritually or destroy it.

In the light of Christian insight, we know that it is impossible to use science to destroy personality or to undermine its dignity, to caricature human freedom, or to treat moral distinctions as ultimately unimportant, without catastrophe. *Whatever a man soweth, that shall he also reap.* It is God's world and no man can escape the Divine Judgment.

The question remains: If science needs an over-all perspective, why has Christian faith not provided it

with one? The answer seems clear. Christian faith has not been able to give spiritual illumination to modern science because it has not understood its deepest insights in terms that could have meaning for the scientific mind. Before Christian faith can speak to scientific intelligence it must have some clear understanding of, and appreciation for, the problems and methods of science. At the same time, it must comprehend the empirical significance of its own profoundest insights. Both conditions are essential.

The Protestant Reformation paralleled the beginnings of modern science. Copernicus and Luther were born within ten years of each other. Copernicus, observing and calculating the movements of the heavenly bodies, was certain that the earth moves, and his certainty did not qualify his underlying faith in God. Luther, in spite of his early understanding of revelation as mediated through the Bible rather than transcribed by it, assumed the finality of the biblical cosmology. Hence he was certain that the earth remains fixed. But the point is that he had no understanding whatever of the possibility of appealing to the facts of experience to settle the issue. He could dismiss Copernicus with the judgment: "The fool wishes to revolutionize the whole science of astronomy. But, as the Holy Scriptures show, Joshua commanded the sun to stand still, not the earth."

The other Reformers, and their Catholic contemporaries, had no notion whatever of the significance of scientific beginnings. They had no understanding of the revolt against authoritarianism. Not understanding

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science, they could not see the meaning of Christian doctrine in the light of the concerns of science. As a consequence they were unable to speak to the investigating mind. But this inability on the part of Christian thinkers (though making the position of the scientist insecure for two centuries) could not block the appeal to experience. The sheer logic of fact exerted its own compulsion on the developing modern mind, and slowly, but certainly, Christian thinking had to accommodate itself to the new perspective. But because it had not initially comprehended the meanings of science and because it could therefore not see the empirical relevance of its own deepest insights, it could accommodate itself only by the way of retreat. In every encounter with advancing science, Christian thought tended to surrender some vital element of its heritage. Instead of its spiritualizing science, science, in point of fact, progressively naturalized Christian faith.

This progressive naturalization of Christian faith appears in the whole self-conscious development of natural theology. One by one the fundamental doctrines of our religion have been explained away. Belief in revelation was the first to come under attack. Slowly but surely it has given ground, beginning with Deism in the seventeenth century, until in our own day it has become common to speak of "religion without revelation." The doctrine of original sin (its basic intent obscured by dogmatic formulation) was condemned; first, by the growing moral consciousness of modern man, and later by the evolutionary perspective. But as it gave way, it yielded to the notion of the

essential goodness of man. The Bible, first approached critically by the Humanists and then, successively, by Hobbes, Spinoza and Locke, seemed too full of contradiction to be the revealed Word of God. Gradually, and more particularly under the influence of nineteenth century historical and textual criticism, it became simply a collection of documents illustrating the moral and religious development of the Hebrew and Christian communities.

Finally, the doctrine of the Incarnation, itself quite unintelligible apart from these other Christian insights, surrendered to the notion of the exclusive humanity of Jesus. Or, at best, if Jesus attained to the "divinity" of God-consciousness, it was the kind of achievement that is open to everyone. This, in brief, is the outline of the influence of science upon Christian thought. The whole process of naturalization is implicit in the concern to establish lectureships and chairs throughout our western world for the exposition and defense of natural theology.

In a longer article it would be possible to deal more fully with other aspects of the relations between Christian faith and modern science. From the philosophical point of view, there have been various and important formulae of adjustment. Of these the most significant are the Thomistic and the Kantian, although the real aim of each is to show how science and religion complement each other and, when properly understood, preclude conflict. The net effect of these two views is the distinction between the world of proximate causes, or phenomenal events, and the world of ultimate or metaphysical cause. The

former is the concern of science and the latter the concern of religion.

To recognize this modern development of natural theology is not to disparage it. It was the best that was possible under the circumstances. Now, under the tragedy of our contemporary life and the threatened disintegration of our culture, we are in a condition to which the deepest insights of Christian faith can speak. We can see the failure of Christian thought through the whole modern period and we can see, too, the inadequacy of a merely natural theology. The theistic idea, by itself, offers no profound control to the scientific mind unless that mind comprehends its own spiritual insufficiency. Natural theology has had no way of grappling with the truth of God's judgment. In its doctrine of the goodness of man, it has illuminated none of the more baffling problems of human experience. In its humanizing of Jesus, it has brought man to the point at which the best he can do is possibly to lift himself by his own bootstraps. The logic of the entire development is implicit in the notion that man can save himself.

Today Christian faith again speaks deeply to our souls. It speaks to the scientific mind. It calls us again to the understanding of the root evil of human life. It reminds us that there is no other final control for that evil than a return to God as our Creator, who judges us in the light of the Incarnate Word and redeems us from ourselves in the suffering of the Cross.

The resurgence of Christian theology in our day involves in no sense a repudiation of science. On the contrary, it permits a more searching understanding of both the limitations and the positive functions of scientific procedure. Science as an instrument in the hands of men who comprehend the fact of Divine Judgment and are concerned to realize the Divine Will can build a better world. Science as an instrument in the hands of men who know only their own wills can complete the destruction of our civilization. Never was the choice given to a generation more unmistakably than to our own: *Choose you this day whom ye will serve.*

Fun and Service with Your Leisure!

By E. L. CRUMP

Hobbies help us to relax, and "then to get closer to God," says Pastor Crump, who here discusses the ways in which hobbies can serve a vital religious need. He is pastor of West Nashville Methodist Church, Nashville, Tenn.

MANY preachers are so busy trying to meet the demands that are placed upon them that they do not get nearly so much joy out of life as God intended that they should have. I believe that we can serve better, however, if we keep our minds clear by definite periods of mental rest and relaxation; and to do so we need a variety of interests to help us forget some of the problems we have to face in the regular routine of our work.

Hobbies not only help one to forget himself but they make him interesting. They give him something to talk about, thereby bringing to him more people to interest and influence. Earnest Elmo Calkins, in *The Care and Feeding of Hobby Horses*, advises us that if we wish to be inter-

esting to others we must be interested in their activities, especially their hobbies and leisure time pursuits. To do this we need to cultivate a wide variety of interests ourselves. (Incidentally, in this little book, Mr. Calkins gives a complete list of hobbies and an extensive bibliography covering the materials available in the area of each hobby.)

If we say we have no leisure time it is because we have not learned to divide our time properly. When we say, "I have no time for that," we really mean, "I do not choose to use my time that way." Everyone has the same amount of time, twenty-four hours a day; and if we do not have some leisure to devote to a hobby it is either because we ourselves have chosen to use it some other way, or

because we have allowed someone else to make the choice of its use for us.

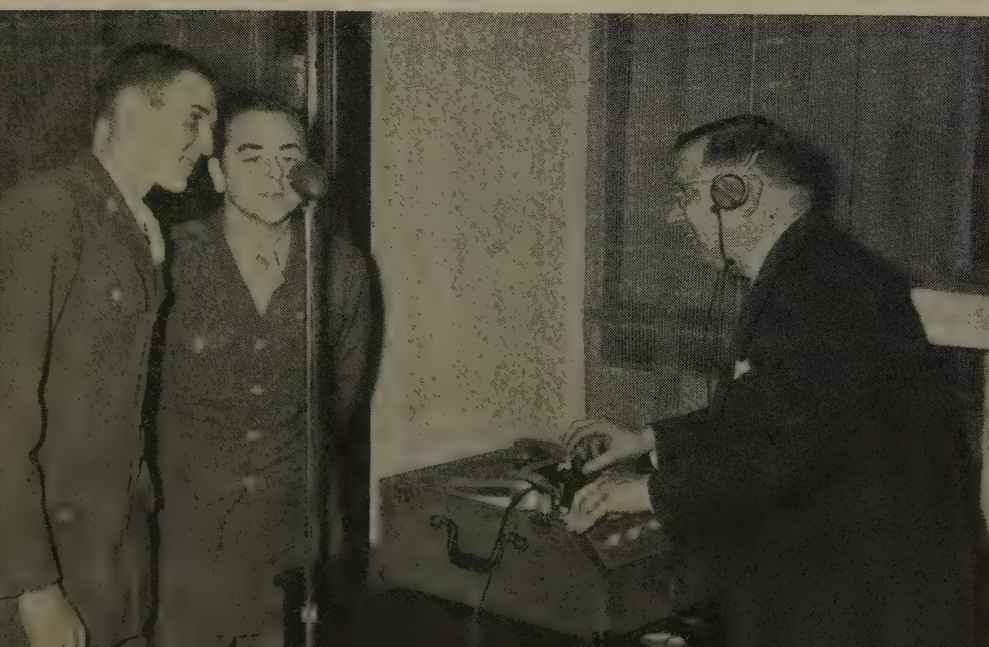
Most hobbies should be carried on for the fun they bring rather than for the money which one can make through them. It is dangerous to use a hobby as a means of making money, for as soon as it becomes entangled with finances it becomes work, and often ceases to be a leisure time interest. Nor should one be too much concerned if his hobby is not practical. What if it does take two dollars worth of time to make a ten-cent article? It may be worth ten dollars to the maker to do it. Anyway there is nothing creative in buying an article; anyone can do that. Bought fun can never bring as much satisfaction as home-made fun does.

Not only do hobbies give us an opportunity for having fun and relieve us of some of the tensions of life, but they often help us in our ministry by giving us opportunities for special service. We can nearly always find ways of using our interests in the work of our church and the Kingdom of God. May I offer a few suggestions about the ways I have used my hobbies in various religious activities? Many others, I know, could add similar experiences in the areas of their own interests.

Because I have been interested in having a good time, I have also been interested in helping others to have a good time; and most of my hobbies or interests have been developed because they have given me an opportunity to help someone else have fun. For this reason I have been interested in all kinds of recreational activities, and in order to promote them I have had to try to lead them. I have long since found that one becomes a recreational leader by trying to lead recreation.

I like to find out the type of recreation my people want or need and then prepare myself to give it to them. The needs of the groups I

GIs help Pastor Crump make recordings to be sent to parents and friends of servicemen. Recordings of wedding ceremonies are often made.





The fellowship prayer circle closes an evening of fun for Pastor Crump's Methodist Youth Fellowship.

work with vary from time to time over a wide range of activities, including quiet games, active games and contests, folk games, outdoor activities such as campfires, hikes, picnics, week-end camps, and a variety of sports. There are also socials, dramatics, stunts, banquets, musicales, group singings, and various literary activities. To one who is interested in helping people to have a good time, these varying recreational needs offer a real challenge. Any recreational leader will, of course, be subject to some criticism from those who do not understand the real purposes of his work, but he will always have the satisfaction of knowing that he has tried to meet a real need of human nature in a wholesome Christian way.

I have always tried to close my recreational activities by calling attention to God's presence in the group. I have often experienced such a fine spirit of worship at the end of an evening of fun that I have felt that the closing five minutes of the recreational period were worth as much to some of the participants as an hour of preaching, for they have been led to feel close to God. After all, it is rather difficult to say just where real recreation stops and worship begins.

MAGIC

Magic has been one of my hobbies for about twenty years. I have found it of great value in making contacts with people of all ages. I

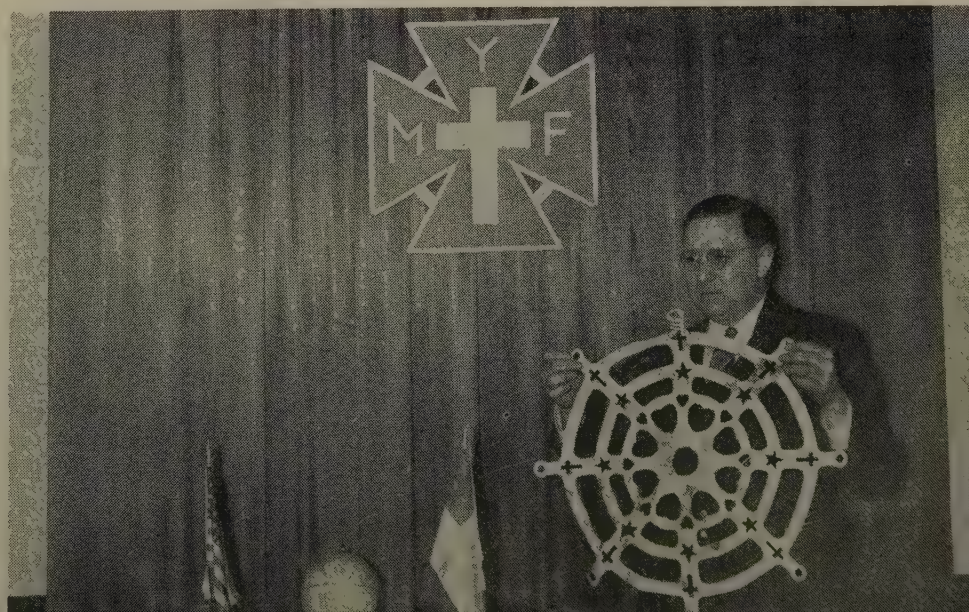
use it in recreational programs at schools and colleges, at banquets, conference assemblies, institutes, and camps, and in all sorts of parties and socials. Of course, I never use it in my church in any worship service, but I always make it a policy to close a program of fun and hilarity with a serious note. Some of the most worshipful experiences I have ever led have been the few minutes at the close of an hour of magic tricks. Such entertainments have helped me and my people to relax, and then to get closer to God.

PHOTOGRAPHY

Photography offers a wide variety of interests. It has been useful to me in a great many phases of my church work. I have made a number of

movie productions which have attracted wide interest. "The Adventures of Christian Youth" was made in black and white; "Stay in Your Own Back Yard" and "I Met the Master Face to Face" were produced in color. Many young people have answered God's call to definite Christian service while viewing the latter. In my church we took movies of all the older members of the church and then had an old people's service and showed them on the screen. We have taken many movies of our young men in the service. Of course several times each year we take pictures of all my family, and we can watch on the screen my three boys as they grow from a few hours of age into young manhood. We take pictures of all special events at the church during

You can close an evening of magic entertainment by cutting a pilot's wheel from a newspaper. Pastor Crump fits the design according to what he wants to say in his closing talk.



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the year, and then show them as a part of the watch night program as the old year comes to a close.

To be able to take pictures either in black and white or natural color, whether movies or still photography, gives me an opportunity to render helpful service to my people in many ways, for example at the family reunion, on the birth of a baby, a marriage, a visit from a relative, the return of one in the service, the Thanksgiving dinner, the Christmas tree, or any similar occasion.

RECORDINGS

Since all ministers are interested in speech and voice cultivation, the making of recordings or electrical transcriptions becomes a most useful and interesting hobby. I will mention a few of the uses which I have made of my recording machine. Many young couples who come to the parsonage to be married want records of the wedding ceremony. They are interested in preserving not the voice of the preacher but their own voices as they take their solemn vows. Soldiers, sailors, and marines come to make records to send to their loved ones. Young women make records to send to their sweethearts or husbands in the service. I also make records for playing folk games.

By means of an electrical pick-up attachment I am able to make as many duplicates of any record as may be desired. Special musical programs or numbers at the church are easily preserved by recordings, such as solos, duets, trios, quartets, or numbers by the whole choir—anthems, cantatas, and so forth. Various organizations of the church occasionally want a recorded greeting from every person present to send to some absent member. The recorder is a great source of fun in the chapel programs at public schools or in socials and gives one an opportunity for a great variety of entertainment.

I have taken my portable recorder

Methodist pastors learn early to meet the demands of any situation. In view of the demands made upon them—and the results they must produce—Pastor Crump's magic trick here is a minor achievement.



into the government hospitals and allowed wounded men to send messages home direct from their beds. I have made as many as seventy-five such messages in one evening. By special attachments, I am able to record any radio or platform program, speech or music. Both sides of a telephone conversation, either local or long distance, may be recorded or amplified so that great crowds may hear both speakers. And the voice of one person may be recorded singing all four parts of the same song, thus giving the effect of one person singing a quartet.

Most people are moved very deeply as they hear their own voices or the voices of their friends. Often they become very humble and rededicate themselves to God as they hear the recorded voice of one of God's messengers relating his experiences and giving them advice about the Christian Way.

I have often found a great source of joy to myself and others in that field of entertainment known as Chalk Talk. In a series of Chalk Talk pictures, the first ones are funny in

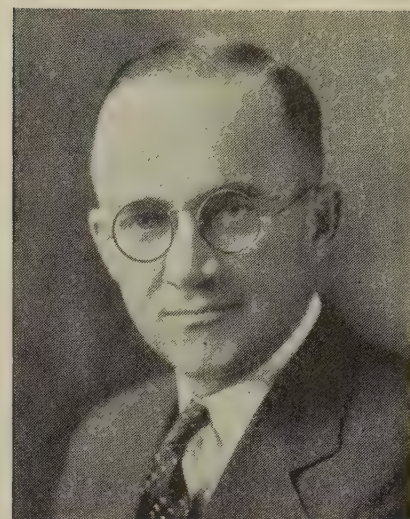
order to get attention. Then there may be a few educational or inspirational drawings, and finally a picture which turns out to be a worship center built around the theme of the meeting. As the members of the group watch the picture develop rapidly, they are generally ready, when the picture is completed, to enter wholeheartedly into the singing of the theme song as a part of the worship.

Among the other hobbies which I have used greatly in my church work, in interest groups at institutes and camps, and in many other ways, might be mentioned wood-work, metal-work, star-gazing, and the making of telescopes, and plaster casting—particularly the casting of various emblems and symbols for our church.

There are so many things that interest people and bring good wholesome Christian fun that one is constantly challenged to acquire new things and learn new skills. It is fortunate that there is such a wealth of material at the finger-tips of anyone who is interested enough to inquire about any special hobby.

Building A Preaching Program

By CHARLES BOLLINGER



"Sermons are like oaks: they require a long time to grow," says Pastor Bollinger who here tells how he plans his preaching program, for only by advanced planning, he believes, can the preaching ministry fulfill its mission. He serves Spencer-Ripley Methodist Church, Rochester, N. Y.

THE preacher is the bearer of the good news of God to men. His credential to preach is God given. There is something not of earth nor of man that compels him to speak. His excursion is to find what to preach. What must be the content of his message? How shall he unlock the resources of God and lead men to the fountain? How shall he prevent his preaching from becoming mere trickles of sociology or well prepared essays suffering from spiritual anemia?

Preaching must open windows toward God. The prophet is a channel for the message of the Divine to man. Dr. George A. Buttrick says, "Men will come . . . from those pleasures without which they might almost be happy, from their business which chokes them with dust, from their gnawing memory of sin, from the senseless clamor and grasping of the day; they will come hungering for the glimpse of God. Even one glimpse will save them: they will know there is another Country, with its mountains of rectitude, its rivers of cleansing grace, its deep sky of the ideal life, its little flowers of an agelong mercy." The preacher must always create the feeling among his listeners that he knows the way and that he

has walked in it himself. Worshipers will not see the preacher, but they will see God and a ladder to heaven.

Preaching must put foundations under the Christian beliefs of men in the form of evidences from historical Christianity. The religious experiences of people are constantly being sapped and undermined by the strains and stresses of living. Human beings resemble buildings near the waterfront where the waves are continually pounding against the pillars that sustain them. There must be a constant shoring up, a strengthening of the buttresses that break the waves of materialism and doubt that beat against human faith. The sustaining walls must be anchored in something unmoved by waves and storms. The faith of mankind in these times is under attack by many breeds of mental vermin, of moral pests and religious isms. The preacher must buttress faith by the ancient doctrines of God, of Jesus Christ, of man, of sin, and of salvation and immortality. Talks on manners, morals, politics, literature, or war are poor diet for spiritual hunger. To borrow a figure from Lotze, theological doctrines are like the bones of the body. They are the outcome of the spiritual experience of men

through the ages and they give shape and form to the religious pattern.

Preaching must have a word of hope and a pledge of victory to people caught in the dilemmas of life. Each man as he leaves the House of God must feel, "The preacher talked to me." Preaching must give a sense of solution. It must give men victory at the place of trial and suffering and temptation. To paraphrase a statement of Emerson: What word has the preacher for the man whose wife is dying of cancer, the father and mother whose son or daughter has gone bad, or the man whose business is failing, or the mother whose only son has been killed in the war, or the man who is being overcome by drink, or the family divided over infidelity? No matter how impossible life seems, the preacher must ever hold high the torch of victory to those who believe in God.

The achievement of such goals will require long hours of study and thinking so that the sermon may be intellectually respectable; many hours of prayer and reflection so that it may be fragrant with the sense of God's presence.

Certain personal habits and techniques in building a preaching program are helpful. Five mornings a week should be spent in the study. We need to be in the study at 8:00 A.M. as regularly as though we punched a time clock, and we should never let a comfortable bed, an alluring morning, or a shopping tour steal from us the priceless satisfaction of being well prepared to tell

Building a Preaching Program

the good news on Sunday morning.

A preaching program should be planned in advance. Sermons are like oaks: they require a long time to grow. Hand-to-mouth preaching is likely to become like the meals of the woman who stops on the way home from work and picks up a few pieces of cold meat and some salad for dinner. They fail to satisfy the hunger of those who have come.

My program is planned during July and August. A looseleaf zipper brief case contains sermon sheets for the year with places for texts, references, illustrations, and ideas. The topics are selected on the basis of the church year, the needs of the people, the great doctrines of the Church, and the intellectual climate of the time. Once the pattern has been outlined, all reading, thinking, and planning become rivulets flowing into the sermons. I try to have good and live illustrations. Canned and trite incidents leave bad effects. Someone has said that: "illustrations are the baskets in which the people carry the fruit home."

When one season is over, criticisms and mistakes are noted in the plans for the next year so that failures and ineffective habits or plans are not repeated. It is easy to forget and easy to remain in the rut. When the time arrives for writing the sermon, the preacher has at hand materials, references, ideas, and illustrations. The writing of the sermon is a thrilling adventure. There is no nervous rushing to and fro for themes or ideas. The richness of material at hand will make it a joy.

The sermon should be finished on Friday. This leaves Saturday to think about it. On Saturday night, the preacher should go over it aloud in his study. The sermon should be written out carefully. A looseleaf notebook which may be taken into the pulpit will not create any notice if the sermon is well prepared.

On September 1, a folder is mailed to the congregation listing the themes and plans to December 31. On January 1, another folder is mailed with sermon themes and plans until July 1. On September 1, my list of sermons, together with texts, scripture

readings, and hymns to January 1, is mailed to the organist, the minister of music, and the church secretary. On January 1, the list to July 1 is mailed. Thus the hymns, the music, and the total service are integrated and woven into a worshipful unity.

Here is a list of sermon themes with texts for April, May, and June.

APRIL

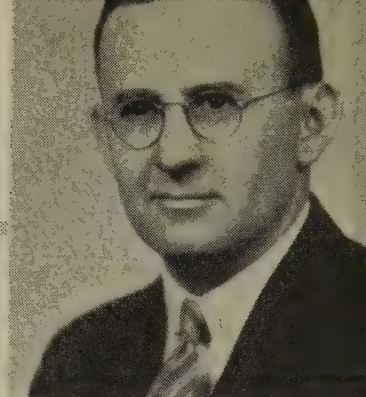
- 1 Easter Sermon—"The Assurance of Life."
Text—Job 14:14; John 14:19.
- 8 Theme—"Music of the Soul."
Text—Ephesians 5:19.
- 15 Theme—"Sufferings of This Present Time."
Text—Romans 8:18.
- 22 Theme—"The Tapestry of Truth."
Text—John 14:6.
- 29—Theme—"Living in a Shaky World."
Text—Hebrews 12:26-28.

MAY

- 6 Theme—"A Whip, a Bridle, a Rod."
Text—Proverbs 26:3.
- 13 Theme—Mother's Day. "A Background for Life."
Text—John 19:25.
- 20 Theme—"The Warm Heart."
(Aldersgate Anniversary).
Text—II Peter 1:4.
- 27 Theme—"Foundations of Liberty" (Memorial Day).
Text—Psalm 11:3.

JUNE

- 3 Theme—"Bring My Soul Out of Prison."
Text—Psalm 142:7; Matthew 25:36.
- 10 Theme—Children's Day Service. Baptisms, Promotions, Graduations.
- 17 Theme—"Ingredients of a New World" (Father's Day).
Text—Ezekiel 13:14.
- 24 Holy Communion.



By CARROLL A. WISE

WITH the growing interest in pastoral counseling, there is a tendency in some quarters to discount preaching. "Nothing is ever accomplished by preaching," we are told by some exponents of the individual approach.

That counseling must take a larger place in the program of the church in the days immediately ahead should be obvious. But this does not mean that preaching is to be discarded. Because some men are more successful or more interested in counseling due to qualities of personality is no reason for discounting preaching.

It is highly important for the preacher today to have a thorough knowledge of the cultural and psychic processes that lead to illness or health, and to understand the dynamic relation of religion to these processes. Here we can only draw certain broad outlines necessary for the discussion, but for those interested abundant material is available.

The concept of health prevalent among the ancient Greeks, and one that Jesus used, has come back into prominence during the last two decades. It is simply that health is wholeness. Etymologically the words *health*, *wholeness*, and *holiness* are derived from the same source. Today health is being defined as a condition in which each part, the physical, the psychic, and environmental, is contributing its particular function toward the welfare of the whole man. Illness, conversely, is being thought of as a condition where some part, physical, psychic, or environmental, is controlling the whole man.

Let us see how this applies to cases. Progressive physicians today are no longer thinking merely of the stomach of an individual who is hav-

Preaching and Health

Continuing his discussion of "Religion and Health," begun in the February issue, Carroll A. Wise, in this second article, discusses the significance of preaching in the ministry to the ill. Dr. Wise, a member of our circuit staff, is one of the ministers of Hennepin Avenue Methodist Church, Minneapolis, Minn. His major responsibility there is in the field of counseling.

ing digestive difficulties. They have learned that the cause of the digestive difficulty, or even of an ulcer, may be in some psychic disturbance or in tensions created by environmental difficulties. Or, when confronted with a patient whose personality has suddenly changed and who has dropped from being a pillar in the church to a life of vice within a few short months, they may look for, and find, the real cause in an organic brain disease. So it is that emotional and spiritual problems may be disguised through physical symptoms and organic problems may be disguised as moral or spiritual problems. Man must be considered as a whole organism in which the physical, psychic, and environmental are inextricably woven together.

A different group of symptoms that have, of late, been increasingly in the focus of attention of both doctors and the public are those that express themselves largely in personal relationships. For example, such traits as shyness, seclusiveness, the tendency to blame others for our own difficulties, the tendency to overmagnify our faults, the desire to dominate, to exploit, or to feel weak, inadequate, and helpless—a list that is not complete—are being understood today as symptoms of illness. They are indications of conflict within the life of the person; he is not functioning as a whole. As we shall see later, this group of symptoms is important in a discussion of preaching, as they have frequently been confused as either virtues or vices and preached about accordingly.

The problem of health is primarily one of relationships, the relationship of the various parts of the personality within itself and the relation-

ship of the whole person to his total environment. Health requires that these relationships be such that integration and growth are possible. Conflict and the resulting emotional tension indicate failure of integration and lead to regression rather than to growth. These relationships are formed and lived out primarily on the emotional level. Emotions are sensitive indicators of the meaning of experience and the quality of our relationships. Feelings of anxiety, resentment, hostility, and guilt indicate faulty relationships within the life of the person and in turn may produce symptoms on the physical, mental, or social level. Feelings of faith, love, and joy on the other hand are indicative of wholesome relationships, wholesome because they lead to integration. This emotional, rather than intellectual, grasp of reality and of experimental values is highly important for preaching.

In the light of this sketchy discussion of the nature of illness and health, let us proceed to a discussion of some of the values of preaching.

First, preaching which is an affirmation of some aspect of reality or of God in a manner that the individual can accept with positive emotion has a definite value for health.

As man faces his environment he becomes aware of other people like himself, but also of aspects of his environment that are more than human. He has used various words to express this—the Infinite, Cosmic, Supernatural, or God. Man feels himself but a small part of the universe; he needs to be significantly related to the whole. In his smallness, he must find a relationship with the Infinite. This relationship may be of two kinds. It may be one which elicits

positive emotion—faith, love, joy. Or it may be one that elicits negative emotion—anxiety, resentment, guilt. Indifference and apathy are indications that feelings have been repressed. In the first instance, man finds a relationship that gives life positive meaning, value, and strength, a basis for integration and growth. In the second, he becomes ill because of the emotional tensions resulting from his being inwardly isolated from something to which he bears an inherent, organic relation.

It is not enough that the preacher persuade men's intellect of God's existence. This may only serve to deepen a conflict. The individual may persuade himself intellectually that he believes and trusts a Reality against which he is inwardly rebelling. This makes for disintegration, not wholeness.

Preaching that produces a beneficial result in personality portrays Reality in a way that brings a positive emotional apprehension and response. Such a response, let it be understood, is a response of the whole man. We feel with our stomachs quite as much as with our souls. When we are anxious, we are anxious all over; when we are joyful, we are joyful all over. Preaching that brings the hearer a sense of Reality to which he can respond in a positive way may be considered as essential to health as are vitamins. There is so much in modern life that fosters negative feelings and so little that develops positive, wholesome feelings that men need to have the God of Jesus presented in a way that elicits a positive response of their whole being.

It should be added, however, that not all persons can respond to Reality in a positive manner. Negative emotional patterns may become as fixed and rigid as bones, and they may harden, as do the arteries. When this occurs, the individual is sick. Physicians call this "irreversible structure." So the preacher cannot expect anything like a unanimous

Preaching and Health

response from his congregation. But instead of being a discouragement, this should be an incentive to prevent people from getting into a negative, irreversible state.

A second value in preaching is the opportunity it presents to help people gain understanding or insight into life. Preaching can be an objective approach to the nature and meaning of life, to the significance of inner experiences through which persons in the congregation (all of them, not just one or two) are passing. It can be a means of discovering and facing inner realities.

Preaching differs considerably from counseling at this point. In counseling it is best to allow the person to come gradually, in his own way, to an interpretation of his own experience. There are good reasons for this that we cannot discuss here. In preaching, however, we have a quite different situation. If the worship service has been effective, not as a "preliminary" but as real worship, the minds of many will be open to insight. Furthermore, the sermon is delivered to a group; each person is free to take it or leave it, and each person will take according to his ability at the moment, not according to his real need.

One of the dangers in both preaching and counseling is that of putting people on the defensive. This leads to a rejection of whatever is said. In preaching this can be overcome to a large extent by the objective interpretation of experience, as distinguished from the subjective point of view of the preacher. The people must be aware that the sermon is dealing with a problem or experience that is in their life and that is also in the lives of others. Merely telling them they have it is not enough; it must be a need they already sense but need help in articulating.

Furthermore, objectivity requires that the situation be presented in a manner that helps the congregation sense that it is universal as well as personal, and not just an idea that

the preacher is talking about because he has to talk about something, or because it has a special meaning for him. For example, one may talk about the need for inner strength in a way that leads the members of the congregation to see that it is a universal need, and, therefore, their need in particular. Or one may deal with the same theme in a way which suggests that the preacher himself is weak, and that he is therefore interested in talking about how to find strength. This will bring an adverse reaction in the congregation. Whatever qualities the preacher must possess, wholeness is a requirement that is inarticulated but required by the congregation. The power to present truth objectively is an indication of wholeness.

Some persons come to church for the sake of conventionality; but many come for help. They are carrying a burden; they are perplexed; they have questions that call for answers. If they leave with the feeling that they have found something real and helpful in the sermon it will be because the preacher has come to grips with the living, objective Reality, or some aspect of that Reality, and has brought a new insight into some dark corner of their life. Insight or understanding is always a means toward health and wholeness, since it leads to the solution of conflicts.

Another value of preaching that is important for health lies in the portrayal of an ideal or a Person that makes identification on the part of the hearers possible.

What do we mean by identification and how does it affect health? Identification is an unconscious process through which a person becomes like another person whom he loves or admires. It is a process that is operating continually on every level of life and is one of the most powerful factors in the development of personality. Unconsciously we take on the attitudes, ideas, and behavior of the persons we love—like father, like son. This is part of the process through which ideals are formed,

character is developed, and behavior patterns established.

Wholesome identifications are essential to healthy personality. To a certain extent, the structure of personality is rooted in the biological organism. But it also has its roots in the social organism. Just as there is a biological inheritance, so there is a social inheritance which becomes part of the personality through identification. This may function either for good or evil.

There is a need in all of us to identify ourselves not only with actual persons but also with an Ideal Person. Such identification brings a regenerative influence into life and is the basis for many radical changes as well as gradual transformations. But the Person must be presented in an attractive, honest, realistic manner. Jesus himself was apparently aware of this vital aspect of experience. He told his disciples, *And I, if I be lifted up from the earth, will draw all men unto me.* Preaching in itself does not change lives. It does provide the opportunity to present a Person with whom identification is possible.

Many psychological and religious problems are involved in such preaching. Some folks cannot identify themselves with Jesus, so complete is their identification with contrary ideals. Others who are emotionally unstable and insecure may identify themselves excessively and feel that Jesus wants them to do all sorts of peculiar things. Others, in the extreme degree of emotional illness, make the identification complete and say, "I am Christ." Healthy identification involves a degree of emotional stability. And, of course, the nature and degree of identification with Christ that the preacher himself has made will control his portrayal of Christ.

That preaching which presents Christ and his teachings in relation to real life situations, attitudes, and principles of daily living will give the best basis for identification. People cannot identify themselves with an unreal person unless they are suffering from certain mental illnesses. People cannot identify themselves with a theological Jesus, nor with a Jesus about whom they are told they must believe something that

their reason cannot accept, nor with a Jesus who is pictured in a manner that makes him remote from human life. The preaching that has a salutary effect on health helps people to grasp the relationship which Jesus had to God, what that relationship actually meant in the life of Jesus, what it may mean for us. People are hungry, and they want a warm, human Jesus, not a cold, abstract idea. They cannot say it in psychological terms, but they are looking for an ideal which will help them to work through their conflicts and find a new and finer integration.

A fourth value in preaching that promotes health is the opportunity to develop in the minds of the congregation a faith in human nature.

Now I realize that here there is a likelihood that we are running counter to certain theological beliefs about human nature, beliefs that reduce personality rather close to the scum of the earth. To me there is an element of illness in such beliefs.

Preaching that promotes health must be solidly grounded in Jesus' faith in the supreme value of personality and in the conviction that the kingdom of God is within persons, not perhaps in actuality but certainly in potentiality. In counseling we learn that the unwholesome, unhealthy, and immoral attitudes and behavior of most people are really attempts to solve a problem—mis-carried to be sure, but, nevertheless, attempts—or to handle a threatening internal situation. And we also learn that the elements that may eventually make for a wholesome, healthy solution of the same conflict are resident already within the person and it is our job as counselors to help the individual find them.

The preacher must have faith in the inner potentiality of human personality, else he cannot bring confidence, hope, and courage, but will leave his congregation depressed and gloomy. This does not mean an easy self-assuredness. It does not mean a blindness to human failure and weakness. But it does mean the ability to see through man's fear to the capacity for faith, through hate to the capacity for love, and through sin to the capacity for goodness. And an emphasis must be placed on the

positive aspects of personality rather than on the negative.

One of the characteristics of people in conflict is a lack of faith in themselves. Anxiety and guilt alike destroy self-confidence. One of the most vitiating feelings is the so-called inferiority complex, a term which is better avoided. Now one cannot offset this lack of faith by the back-slapping, "pep-up, old boy," technique. That always boomerangs. Real faith is contagious, and if the preacher has it, the congregation will feel it and catch it. If he does not have it, artificial techniques will avail little. But the preaching that helps people solve problems is grounded in an implicit faith in the potentiality of human nature.

This does not exhaust the values of preaching for health. The reader will think of others. Let us turn now to some practical suggestions.

First, one of the real dangers in preaching is the tendency to deal with symptoms rather than with basic issues. Many sermons on fear do this. The feelings that such sermons deal with are not fears in the sense of real, external dangers, but rather in the sense of inner threats to the personality. The anxiety is a symptom of faulty relationships somewhere in the life of the person. To try to combat this anxiety directly may be harmful and is usually futile, leading to a sense of disillusionment with religion. Many more illustrations of this could be cited. Indeed, any preaching that deals with external behavior is likely to be dealing with symptoms. Preaching that deals with the significance of inner experience is likely to be dealing with real issues and, therefore, will be more beneficial.

Another dangerous tendency in preaching is that of exalting unhealthy human relationships and reactions. An example of this is the excessive and unhealthy devotion of children to parents, particularly the person who makes a complete sacrifice of the years from twenty to fifty to the parents, to the admiration of many misunderstanding friends who are shocked when a mental breakdown occurs in middle life. Or there is the young person who has obvious and serious handicaps and who is constantly used by the pastor as an

illustration of a courageous, cheerful attitude toward life. The truth of the matter is that the apparent courage and cheerfulness are only very thin veils over intense anxiety. They are not real nor genuine. They are an attempt to avoid reality, always an unhealthy procedure. In using the person as an illustration, the preacher strengthens the unhealthy reaction in him, and holds a completely false ideal before his congregation.

Another danger in preaching, growing in part out of a desire to comfort people, is the preaching of religion as an escape from reality rather than as the finding of the right relationship to reality. Much could be written at this point. Take one illustration—the overworked theme that if we trust in the Lord, he will solve all our problems for us. That idea is the expression of a childish desire to escape from responsibility; and it leads to illness. Trusting in the Lord means accepting responsibility for our own life and seeking the resources of God for the solution of our life problems. That way lies growth and peace, but it requires effort.

When the preacher faces his congregation he needs to be aware of the intense struggles that are taking place in the hearts of many, of the frustration, the disillusionment, bitterness, and anxiety that is there, well concealed in some but written clearly on the faces of others. These experiences are crises, and the solutions achieved will determine the destiny of the personality. In each person there are strong forces operating in the direction of wholeness and health. There are also strong forces operating in the direction of disintegration and illness. In worship people reach out to God, for they have been told that faith will make them whole. Can the preacher bring a sense of reality in God that they can grasp in an affirmative manner? Can he offer a deep and true insight into life? Can he present a Person with whom they can identify themselves? Can he stimulate the submerged potentialities to expression? If so, he will be aiding persons to wholeness, health, and holiness. And he will find his preaching becoming a fruitful source of counseling, and his counseling a real preparation for preaching.

We Fought at Arques...

WHEN Henry IV, the King of France, was returning from a battle, he passed a French noble named Crillon, who had had no part in the battle. The king called out, "Hang yourself, brave Crillon. We fought at Arques, and you were not there."

The late Heywood Broun once remarked that he didn't think anybody would get by at the judgment without declaring unmistakably which side he had been on. We of the church make many pronouncements, but do we really take a stand?

A great man of the nineteenth century was truly correct when he said that the Christians of our century would engage in a most desperate battle. But he added that if the battle was a great one, so much greater would be the victory. His prediction of warfare is being fulfilled. Let us pray that his prediction of victory may also be fulfilled, so that our world may not say, "Go hang yourself, Church. We had a great victory and you were not there!"

When victory comes, will the Church speak out as one voice; or will it merely echo Hamlet's cry, "The time is out of joint: O cursed spite, That ever I was born to set it right!" There is no institution in the world with a greater incentive or under more complete obligation to establish peace upon the earth than the Church. If peace is to be permanent, the Church, and the Church alone, must be the guiding power. But what can the Church do?

The Church can, first of all, strengthen its position in the world as the only international fellowship based on faith in the brotherhood of

It is unrealistic to hope that a Christian peace can result from anything but Christian leadership, believes Owen E. Osborne, who here warns against the danger to victory of an apathetic Church. He serves Hillsdale Methodist Church, Baltimore, Md.

man. It is a family within which national and racial barriers are broken down.

A few years ago a fire broke out in a village in the Danube valley where three European countries touch one another. The village was in Hungary, as the boundary lines ran then. Many of the houses in the village had thatched roofs, and it was a very dry summer. Not only were the roofs dry, but the water was low in the wells. The villagers could not put out the fire unaided. A telephone call soon brought the fire brigade from a neighboring city in Czechoslovakia. The fire engines pumped water from Austria. No one was asked to show a passport and the men crossed the frontiers freely. The fire was soon put out. What a contrast that picture of co-operation presents when we look at the same section of our world today.

It is up to the Church to sponsor a friendship which knows no racial or national boundary lines. Christians the world over must let the rest of the world know that they refuse to resort to the slaying of their fellowmen as the means of settling problems. We have preached the gospel of brotherhood; now we must practice it.

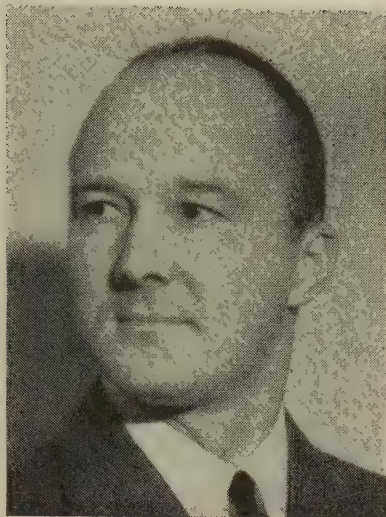
Further, the Church here in America embraces enough voters to de-

termine the policies and practices of our government. We elect those who make the nation's laws. They represent us. We the Church can guarantee peace by letting them know our will and influencing them to heed it. If that means political pressure, legislative lobbying, what of it? Too long we have listened to the counsel of the devil who would like for us to go on forever, aloof from political affairs.

What utter foolishness even to hope that a Christian peace can be drawn up without Christian influence! For what reason should we give up the great Christian heritage handed down to us by our early American churchmen? From the time when the Church forced the first ten amendments to the Constitution to the day it won a victory for temperance, it has had a vital part in the destiny of our nation, *through politics*. The Church must not become a political party, to be sure, but it can and must be realistic and active in its relationship to the state. Else it might as well "go hang itself."

As a Church we should promote a spectacular mass program for religion which will make it as colorful and dynamic as war has been made. We must capture the attention and loyalty of our people if we are to exist. The whole future of Protestantism lies in its ability to interest the

A Sermon



By OWEN E. OSBORNE

average layman, and put him to work.

Before the Chicago Sunday Evening Club, Dr. Ralph Sockman said recently that the Church must forget its minor differences and concentrate on a program to utilize the emotional zeal that will result from the war, or the people will find an outlet for their excitement in a jazz age, in racial strife, and in bickering among themselves.

I

It is high time that the Church awake to the fact that it is isn't meeting many of modern man's deep yearnings. It is all too easy at this point to shrug our shoulders and say that these other deep yearnings of man are out of our line as a Church. In the field of radio entertainment, it isn't the classical music, the news broadcasts, nor the religious programs that catch the listening ear; these rate lowest according to a national survey. It's the Fibber McGees, the Bob Hopes, the Bennys, and Skeltons that take the lead. The Church should not make itself ridiculous, but it must get about its business of dealing with people's deep needs.

Certainly the Church which isn't well-balanced in its program can offer little of what the Master meant when he spoke of the abundant life. All too many of our church leaders leave the people's deep needs to any and every quack sponsor. THE PASTOR has said editorially, "As long as churchmen

sleep in 'Zion,' the dealers in entertainment will hold the field." And the Church will deserve the slur, "Go hang yourself. We had a great time and you were not there."

II

Finally, let us consider our warfare by contrasting it to the warfare of the church where Grandfather worshiped. In those days the difficulties were not so great and the strength of the Church was comparatively greater. The Church was the main organization in town, if not the only one. Now the Church is merely one of a large number of organizations, each competing for the support and loyalty of the people.

In that day, the enemy was clearly visioned and explicitly understood. He was personalized in the town saloon keeper, the town prostitute, the town gambler, or the town atheist. Today the enemy of the Church is more difficult to attack because he is less easy to define. He challenges us to bring our weapons up-to-date if we are to put up any real opposition in the battle.

Too long the Church has hunted elephants with popguns, and mosquitoes with high-powered rifles. We need to use the high-powered rifles on the elephant-sized vices. We have thrown verbal barrages at war itself, but done little about eradicating the causes at home. We still seek to

convert the saloon keeper and the drunkard, but we must also reach those who advertise drink as a social necessity, a mental lubricant, and a necessary source of income for the government. We still seek to convert the prostitute, but we must also reach the employer who forced her into prostitution by his meager wages. We still seek to convert those who are low in moral living, but we must also reach those who are responsible for the obscenity in our literature and entertainment. We still seek to point people away from theoretical atheism, but we aren't touching a large mass who profess faith in God but whose atheism is practical rather than theoretical. We still preach against the sin of murder, but we have never taken a firm stand, and held it for long, against the sin of mass murder. It is sanctioned by the state and justified even by a large percentage of the Church.

We conclude that being a Christian is no armchair occupation. It means willingness to stand out against all that is contrary to the example of Christ. And that guarantees trouble.

We of the Church are engaged in warfare that presents a tremendous challenge and a golden opportunity. The battle is great, and we must see clearly that it is, else the verdict of history will fall on us, "Go hang yourself, Church. The forces of evil won a great victory because you were not there!"

Women in Crisis . . .

A Mother's Day Sermon By E. L. HILLMAN

LIFE is filled with crises from beginning to end. The lives of women are no exception. The Syrophenician woman was in the height of her crisis in the story told in Matthew. Think of the things which were against her. Saint Matthew says she was a woman of Canaan; she was by birth one of the native races of that land. Saint Mark calls her a Syrophenician woman. For centuries there had been war to the death between the Hebrews and the tribes who were in possession of the land. Hatred and bitterness rankled in the hearts of those who remembered this war of extermination.

Such was the heritage into which this woman was born. Yet all the bitterness and prejudice was overcome by her profound belief that Jesus could save her young daughter. The derision and mocking of neighbors were unable to dissuade her from her purpose. And here we find her at the feet of Christ.

Her lack of knowledge was a handicap. She was a Grecian, reared in the worship of the heathen gods and a stranger to the God of Israel. Doubtless there had drifted to her ear the tidings of the Jewish hope of a Messiah. She was a stranger to the Jewish Bible with its prediction of a coming Savior. She had never sung the songs of David. How little she must have known about Christ him-

self. Stray rumors were perhaps her only source of information concerning Him. Certainly no report of the healing of a heathen had yet reached her. She had no personal knowledge of Jesus in which faith could strike its roots. Even Jesus marveled, *O woman, great is thy faith.*

The disciples also were against her: *Send her away; for she crieth after us.* For the sake of peace, grant her her request. But even their uninviting looks were powerless to quench her shining faith.

She had another obstacle. Christ himself seemed to be against her. He was silent before her plea of mother's passion. How she must have felt when Jesus said: *I am not sent but unto the lost sheep of the house of Israel.* In the plans of God the time of the Gentiles was not yet. Persistent, she came and worshiped Him: *Lord, help me.* And she turned his comment about the dogs into an argument. Jesus was captivated by her refusal to admit defeat, and crowned her with the encomium of this text. Her birth, her lack of knowledge, the disciples and Christ seemingly were against her. But her faith broke through all barriers, and her young daughter was made whole.

That is the story of how a woman of long ago faced her crisis, and by faith won a superb victory.

Modern women have their critical experiences too. There are forces and conditions operative in human society today which are exploiting the women of this nation. Statistics show there are about seventeen million women employed in the various industries in America. This means that the welfare not only of the millions of women themselves, but of their children, and their homes is at stake. The relation to the home and family life is definitely related to the employment of women. It opens up a great field of acute human problems. Their employment affects the spiritual, physical, and moral welfare of the nation.

Women war workers earn an average of less than \$30 a week. Thousands are said to receive less than the minimum pay of 40 cents an hour in service industries. The Women's Bureau studies show that a vast majority of women must do work outside the home to buy bread and meat, pay the rent, help buy a home, pay the doctor's bill, and give the children an education.

In spite of the urgent and worthy demands made upon women in nearly all fields of labor, in many instances the effects are not beneficial. Many become more independent and self-reliant and are less likely to be married. Some become less idealistic about home life and are more will-

The pastor of First Methodist Church, Rocky Mount, N. C., discusses the social evils which are exploiting women today. Mother's Day, he believes, offers pastors the opportunity to appeal to the gallantry of men and women to combat these evils. His text is taken from Christ's words to the woman of Canaan (Matt. 15:28).

ing to break the marriage ties for relatively insignificant reasons. Their close associations with men in informal relations of work are thought to have increased vices among women without having diminished those among men. Many women become less interested in children and home life. Their attendance at commercialized amusements outside the home—night clubs, public dance halls, and so forth—has made strong inroads upon the domestic scene.

The effect of modern economic and industrial life upon women shows there are real evils which are exploiting great numbers of women in the nation today. Be it said just here that this is seen only when one considers the entire group of women. There are millions of women who are as fine and loyal in all their relationships as can be. Their character is shining and bright, for they are devoted Christians. But to face the facts one must admit that evil forces exploit many women.

Lack of hospitalization strikes at all women whether good or bad. The lack of hospital care at the time of childbirth is critical. Annually, the record shows, there are thousands of women who die, or whose infants die, for want of proper attention during this critical time in their lives. The most recent statistics, those of 1942, reported that 7,267 mothers, and 113,492 infants died in America dur-

ing that year. This is the record after years of effort and much progress in this needy area.

II

Surely the exalted sentiment we hold on Mother's Day will be translated into greater action that will see that women will have fullest protection for their lives and those of their infant children. It will mean hospitalization for all women of every race, creed, or color. Come it must, if we would remove this condition now destroying many lives. The compassion of the Divine Healer planted deeply in our hearts will send us forth to remedy this evil. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Cancer and certain other diseases are also preying upon great numbers of women. Yet the economic condition imposed upon them makes it impossible for them to have the medical care they should have. Often the disease is in its last stages when it is discovered. Had help been available in the beginning, the patient would have been cured and allowed to live a reasonably long and normal life. The true spirit of Mother's Day is crying out against this evil in steady tones. And every worthy son and daughter must not stop until proper attention is given to all women who suffer from these dread maladies.

Progress has been made but much still remains to be done.

III

There is another despoiler of women; its deadly mark has been upon the race from the days of antiquity. This evil is alcohol. Of all the perils from these wartime tensions, it would be difficult to find one that makes greater havoc of fine womanhood than this. The growing evidence of women who drink is to be seen all too often, in homes, clubs, hotels, on trains, and wherever one may go. The increase of drinking among women is mounting, and the extent to which it may go no one knows. The alarming number of women alcoholic addicts, otherwise respectable women, who are becoming such slaves to drink that they have to go away periodically for treatment, is one of the gravest problems in the nation.

Dr. Arthur T. Lyman, Commissioner of Correction of Massachusetts, says, "During the past two and one-half years I have personally seen and interviewed more than 7,500 alcoholics." And he appeals to the clergy for an increased interest in the alcohol problem. This evil can destroy our land. All that is fine and beautiful in a woman goes out of her when she becomes addicted to strong drink. To get out of this condition she will have to pray as the Syrophenician

woman did in her critical moment:
Lord, help me.

IV

Consider the evil of divorce which is exploiting thousands of women. Since the last war divorces have increased almost 300 per cent. In 1940 there were 264,000 divorces, and in 1944 there were 450,000 divorces. Judges, army and navy chaplains, and sociologists all predict that the nation will be staggered by the rush to the divorce courts which will follow the return to civil life of the twelve million now in service. Thousands of hasty marriages entered into during the stimulus of war excitement will not stand up under the postwar test.

That the American divorce problem is growing worse annually is a startling fact. And who is it that suffers more from this evil than does the woman—unless it be innocent children who happen to be involved? The family unit, so well understood by the great men who framed the American system, no longer has meaning for many people other than that of a convenient financial arrangement. This situation is due largely to the fact that only half of the American people are even nominal Christians. In this instance, nominal covers a multitude of sinners.

To offset this evil that is preying upon the women of America, this thought may be of some help. If people enter a marriage with a conviction that God demands that they make a success of it, come anything that will, and the idea of divorce does not exist for them, and they persist in a religious life, there is small chance of divorce. But if they come into it with the mental reservation that "there's always another chance if this one doesn't work out," then divorce will come, sooner or later. In other words, the success of marriage depends upon the attitude of mind the partners bring into the marriage relation. The way they look at marriage is the important thing.

Again, there is help in the thought that it is important to train the young people in the way they should go.

This is the only way to get at the root of the divorce evil. Consider this statement: "In the next twenty years, if every American child went to Church and Sunday schools of his family's choice for the same length of time that he attends the public school, the divorce problem would cease to be. For while these children were in church, they would learn that the Christian religion is the only basis on which marriage can be made permanent."

V

Only Christ can save women from the peril of divorce now exploiting them. Like the Syrophenician woman, they need to come and worship Him, saying, *Lord, help me.* And He in turn could be heard saying unto each of them, *O woman, great is thy faith.*

On this Mother's Day all Christian people will be eager to remove the evils which threaten a woman in this beloved land. They would assist her in keeping before her the ideal of the successful, important, attractive, and charming Christian person she can become. They would remind her that these magical words can be earned by study, perseverance, faith, and dedication. Crown these with a Christian mind and heart and you have a personality that will be cherished by all.

The woman in the text had certain things against her: her birth, language, lack of knowledge, the attitude of the disciples, and, seemingly, that of Christ. But her faith in Christ brought her to a victorious achievement.

Modern women, too, have disadvantages: certain phases of the economic and industrial life, the ravages of disease and alcohol, and broken home lives.

Unlike the woman in the text where Christ was seemingly against her, modern women can be sure that Christ is clearly on their side. This word we have from Him: *I am the way, the truth, and the life.* Again he said: *I am come that they might have life, and that they might have it more abundantly.* Only in Christ can women be saved from the evils which are exploiting and destroying them. He is their only hope.

I Met

By ERLE HOWELL

A COTTAGE with a boat on Puget Sound! Two weeks' vacation and nothing to do but fish! To Elizabeth and me this was the opportunity of the years.

All our friends, wise in Puget Sound fishing lore, were most helpful. We eagerly followed their advice—but we didn't catch any fish!

While waiting for the tide, however, we spent hours in bird study. The birds were abundant off shore and in the trees back of the camp. Through our binoculars, we watched the terns gracefully wheel and soar and glide through the air. Periodically one tern dived straight into the water, emerging presently with a squirming trophy. The belted kingfishers, rattling along the beach, found favorite perches near by. From these vantage points they plunged into the surf, flying off shortly with minnows or small crabs.

The bird whose skill won our unqualified admiration was a great blue heron who fished daily in the shallow water. One night, sitting in the moonlight, we watched him fish, a hundred yards away, until ten o'clock.

His favorite fishing ground was in front of our cabin. With the glasses, we observed his technique. He stood motionless for a time, and then with a sudden thrust of his sword-like bill always caught the fish.

How we admired that heron, the best fisherman we ever saw! We wondered why he could catch fish when we had failed. But we figured it all out. It was his singleness of purpose. He fished all the time.

I came to wish every human being had what that good fisherman possessed, singleness of purpose that never faltered, perseverance that held him to his task, self-assurance that did not hurry. When he took to the air he was fully relaxed. Leisuredly

Good Fisherman— A Sermon



What is the secret of the good fisherman? Erle Howell caught something of the spirit of the true fisherman when, on vacation on Puget Sound, he followed the advice of Jesus: *Behold the fowls of the air. . . .* In this sermon, Pastor Howell, First Methodist Church, Centralia, Wash., discusses those qualities of patience and perseverance which make us *fishers of men*.

stroking his six-foot wings, he moved with grace and ease from one favorite spot to the next. He had confidence in his skill that permitted no impatience. He knew where the fish would be found, when they could be caught, and how to take them. The consequent success allowed no cause for worry.

Behold the fowls of the air, said Jesus, *for they sow not, neither do they reap, nor gather into barns.* The heron did not sow. He feasted with joy at the table God had spread with every necessity of life.

I thought of another fisherman who, with his net, was often seen on the waters of the sea of Galilee nineteen hundred years ago. Though he fished with enthusiasm, he was ever impatient to get into the town to exercise his gift to sell, to be with the men he met there, to learn of their spiritual aspirations. Mingling with such people, he was disturbed with their boredom and dullness of life. He longed to help them, but knew not how.

One day, on the shore of the lake, Peter and his brother met a stranger who said, *Follow me, and I will make you fishers of men.* Though the meaning of the words was not clear, there was something in the bearing of the stranger, his self-assurance mingled with humility, which Peter sensed would satisfy his longing.

The man Jesus proved to be the Master of all good fishermen. He taught the principles, the methods, and ideals of catching men and uniting them into a spiritual kingdom about which Peter had long dreamed.

He took them, with other disciples, into the crowds where the lame, the blind, the palsied, sought his aid. Peter watched with amazement as

each deformed body took back its normal shape, as each palsied hand became steady, and as blinded eyes received new sight.

Jesus sent the disciples to heal, as he had done, the afflicted multitudes. They returned, reporting a measure of success, but with a conviction that there was something lacking in their lives.

Peter was still plagued with impatience. When Jesus told of his impending death, Simon, failing to grasp his meaning, rebuked his Master, reaffirming his determination to stand by him until death. But later, confused and perplexed, he swore he had never seen the man.

Having wept in bitterness, he fled from the cross and, after a time, took six of the disciples and went back to his net in Galilee, a beaten man.

All night they worked their net, but when morning dawned they had taken nothing. Weary and heart-sick they watched the rising sun, knowing they must soon seek rest.

"Let the net down on the other side," commanded the voice of a stranger ashore.

Obedient without enthusiasm, they immediately felt the pull of fish, and the tension, growing heavier, threatened to break the net. Peter turned a searching eye upon the stranger who had spoken from the shore.

"It is the Master," he cried, and plunging through the water, fell at the feet of the Lord. Jesus lifted him from the ground, pointing to a fire upon which fish were broiling. The others came upon the beach and counted their catch. There were 153 fine specimens, the largest haul they had ever taken, and the net was still whole. They had been beaten at their

own game.

After breakfast the Master turned to Peter. "Simon," he said, pointing to the fish, "do you love me more than these?"

"Of course I do," replied the humbled and embarrassed man. "You know I love you."

"Then feed my lambs."

Twice he repeated the searching question, and the heart of the disciple was grieved that he asked the third time, "Do you love me?" But when he heard the final words, *Feed my sheep*, he understood that the Master trusted him still, and in his heart he knew that love, forgiveness, and patience were the secret of catching men.

Still aware of his weakness, he heard his Master say, *Tarry ye in the city of Jerusalem, until ye be endued with power from on high.* In the upper room he found what he had lacked. Radiant with an overwhelming power, amidst the shouts of joy, he went into the street of the city, seeking men who did not know his Lord. They came hurrying from all directions, attracted by the noise of shouting. Simon did not hesitate. It seemed the normal thing to tell the crowd of Jesus the Christ. It was a simple story, but full of power. Having finished his narrative, he drew the net, and caught 3,000 souls. These, added to the Christian community, became the foundation of an eternal kingdom.

The power that caught men in Jerusalem was equally effective at Samaria, and at Rome. Along with Paul, caught in the Master's net on the way to Damascus, Peter became the most skillful evangelist of the first century. The crude apprentice of the lake, having served three years with the Master, had become a journeyman fisher of men.

Vacation Schools: Unified Program

By EDWARD W. STODGHILL

The writer of this article has worked in churches where the vacation school was totally unrelated to the program of religious education; he has also worked in churches where it was related. Pastor Stodghill, First Methodist Church, Brookings, S. D., tells here why he believes a related program more valuable.

FOR three summers, while a student at Garrett Biblical Institute, I worked as director of the vacation school at Halsted Street Institutional Church. Our program was designed to attract the boys and girls of that section of the city, to bring them in off the street-playgrounds and give them something of value in their development. We had singing, worship, Bible stories and craft work of various types. The program, however, was totally unrelated to the program of religious education carried on in the Sunday school.

During the years since, I have had vacation schools in my churches a good part of the time, but usually the program had little to do with the program of the Sunday school.

For the past two years, because of the emphasis on unity by training schools and the vision of some of our teachers, we have gone forward with a more unified program. There is a good deal of extracurricular material or special courses that cannot be touched in the regular sessions of the Sunday school, but they may be utilized in the vacation school and thus brought to bear on the total educational task. Then, too, there is a considerable amount of material designed particularly for vacation schools by the publishing house. This material can be used to supplement in a very fine way the material designed par-

ticularly for the Sunday school. Material that leads along the same general lines, that goes in the same direction, that follows the same cultural and religious ideas is what we want.

If an entirely different set of leaders and teachers come in to manage the vacation school—leaders unrelated to the other educational work of the church—it is almost impossible to achieve the desired uniformity in the program. If, on the other hand, the workers of the Sunday school have something to do with the curriculum of the vacation school, then there is the possibility of a related program. The desirability of this depends, of course, on the quality of the Sunday school leadership.

In my present church, there has been an interest in having the Sunday school leaders also work in the vacation school. Last year, for example, every department superintendent in the Sunday school headed the corresponding department in the vacation school. That was co-operation at its finest. Since there are two or three laboratory schools for vacation school teachers in our area, a few of our teachers have received a vision of the possibilities of a unified religious education program, and have been very helpful in working out the ideas.

Our teachers here do not favor the plan of having inter-church vacation schools. Unless there is a considerable degree of likeness in the teaching of the co-operating schools, it is difficult to carry on a program related to the Sunday programs. Our teachers have insisted during the past two years that they prefer to have their own pupils, that is, the pupils of their own Sunday school, in the vacation school. That is not to say that they want no others; they are eager to have new pupils, but they feel it is difficult to carry on a related program in a union situation. This is not done in a spirit of aloofness or non-co-operation, but simply in the interest of the best work.

Bible Schools at Night

By F. F. ESSARY

When faced with the wartime difficulty of getting workers for a vacation school during the day, two charges in the Knoxville District decided to conduct their vacation schools at night. F. F. Essary, former pastor of the Mascot Methodist Church, Strawberry Plains Charge, tells here how the plan worked. He now serves Burlington Methodist Church, Knoxville, Tenn.

IN these busy days when so many people are working at all hours in order to do their share in the war effort, we found it almost impossible for many of our church school leaders to work during the day in our vacation schools. When we met to discuss this problem, we decided to try holding the vacation school at night. We planned classes for each department, with a Bible course for our young people and adults. We got an accredited teacher from one of our city churches to teach the Bible course.

We met each evening at seven o'clock. We first held a class session of forty-five minutes, followed by a ten-minute worship period, a twenty-minute period of directed play for all ages, and then another class period of forty-five minutes.

The plan proved very good. It solved our problem for teachers and transportation, and at the same time gave the whole family a chance to come together at the church for several evenings of study, worship, and recreation. The church school voted to continue holding the vacation schools at night. For three years the plan has been used very successfully at the Mascot Church, and for two years, with equal success, at the Strawberry Plains and Trentville Churches on the same charge.

Into the Public Schools...

By ALVA H. CLARK

For three years, The Methodist Church of Palisade, Neb., has sponsored a program of weekday religious education in the schools in its vicinity. Pastor Alva H. Clark describes here these classes of religious instruction in which 97 per cent of the students in the public schools have enrolled.

SURROUNDING our town of approximately 800 persons is a large area of farmland, providing the homes of many people who do not have a relationship with any church. To get them into the church school seemed to be an impossibility. It was possible to reach a few of them through vacation church schools in the summer, but for the most part the children in these areas were not reached with Christian education.

As we investigated further, however, we discovered that the children of the town itself were not very regular in their attendance at the Sunday church school. We knew that that program could be improved and steps were taken to correct its weaknesses, but yet there were some children whom we were not reaching. Added to this disturbing fact was the truth that the Sunday session did not provide time enough, even if the children were present, to teach adequately all that should be taught.

After careful consideration, I decided to adapt the rapidly growing program of weekday religious education to these needs. Since no such work was being done anywhere within 250 miles of us, the idea had to be sold to the people.

Palisade itself is located on Highway No. 6, about 28 miles northwest of McCook, Neb. It is a community of forward-looking, progressive people whose interests are predominantly rural and agricultural. The com-

munity has five churches: Methodist, Church of Christ, Roman Catholic, Missouri Synod Lutheran, and Plymouth Brethren. Only one of the churches, the Methodist, has a resident minister.

In a conference with the public school superintendent, I discovered that he was very sympathetic with a program of weekday religious instruction. With his co-operation and encouragement, a program was planned which would cross denominational lines.

The plan began in the high school, but was later extended to the grade schools and even into the rural schools.

Of course the matter of organizing this work has been one of experimentation concerning materials and methods and community adaptability.

One of the primary problems in organizing the schools was that of removing the questions which arose in the minds of the several members of the boards of education in the communities concerned. These were removed by personal visitation of the members, by the enthusiasm of the students, and by our agreeing to begin on a trial basis. It was agreed that if the program did not meet with the full approval of the community after it had had opportunity to demonstrate its value, we would discontinue it.

After the preliminary work had been done with the teachers and the members of the boards of education, the procedure was usually that the minister was invited to the school, at which time he presented a talk, or, in the case of the lower grades, told a Bible story. Then it was suggested, that, for those who would like to continue this kind of instruction once each week, a class would be available. Those interested were instructed to have their parents fill out a form

given them, containing a request for their children to participate in these classes of non-sectarian instruction.

In the meantime, their parents had heard of the program through general assemblies, through committee meeting, through popular discussion, and by means of a letter sent by the Methodist minister to the parents of every child of Methodist preference. Thus, through many and varied contacts, the ground had been pretty well cultivated before we took a public step.

In order to get the program on a firm basis, the first work was done in the high school, and only after a year of experimentation here was it introduced in the grade schools. But it has been in the grade schools and the junior high groups that the response has been most satisfactory and enthusiastic. In this third year of operation, we are conducting classes from the third grade through the tenth grade in the town school, and for the entire student group in the six rural schools served by this project. Ninety-seven per cent of the students enrolled in the public schools have registered for these classes, without regard for denominational lines. So far, I have taught all the classes.

Among the pleasant results of this work are an intense interest and enthusiasm on the part of the students reached; a greater loyalty and regularity of attendance at the Sunday session of the church school; the enrollment of new persons in the church school as a result of the contacts made through the weekday classes; enthusiastic response of the parents, especially in the rural districts; and a greater willingness on the part of rural members to support the church financially because of the greater service rendered them.

We also believe that this program is at least partially responsible for the marked reduction in problems among children and young people of the community, for this work keeps us alert and aware of these problems.

FROM THE PRACTICAL PARISH

The following are the guiding principles which were found useful in this one experiment, and, most of them, I believe, would be useful in any average community of rural interests.

1. Curriculum materials were chosen to supplement and complete our local church program of education.

2. Thorough publicity was given to the plan before work was actually begun. It was publicized by means of newspapers, church bulletins, presentation of the plan in committee meetings of the church, in meetings of the board of education of the public schools, in community clubs, women's clubs, and P.-T. A. groups. The plans were not presented directly to official groups of the several churches in this specific community. In the average community, however, I believe this would be an essential, because it would probably be worked out as a co-operative venture among the churches.

3. Registration for classes is voluntary, upon the written request of the parents. Wherever possible, we follow the divisions of the public school classrooms. Where this is impossible, adjustments are made.

4. Personal visitation prepared the ground for public discussions. This is an essential phase of the promotional work. In this way, questions may be answered before they are raised, and objections met more simply in face-to-face discussion than would be possible in public meetings.

5. The Methodist pastor sponsored the program, but the official invitations to establish classes came from the public school officials themselves. The pastor and the superintendent of the public schools had reached agreement upon the main points of the program before it was presented to the public. Co-operation between the school officials and the minister or ministers concerned is a primary factor.

6. The active promotional work

was done among those related to The Methodist Church. Children from other groups came into the classes either because of vital personal interest, or because of the general interest in the classes.

7. The time schedule of the classes was determined by the curriculum of the schools concerned. Our classes are conducted once each week for a period of 30-45 minutes with each group. I have found the teachers very willing to adjust their schedules.

8. No use of tax money was involved in the plan, nor was any of the time of the public school teachers used. Time and money were provided by the church, or by interested individuals, a fact which was emphasized in all the publicity. The classes were held in the classrooms of the school by invitation. State laws in Nebraska permit such work provided it is non-sectarian.

9. Emphasis is placed upon the knowledge and use of the Bible and its contents.

10. Students receive grades for their work, and their grades appear on their regular report cards.

11. Textbooks are used wherever possible. We also dramatize Bible stories, have reports on the customs and life of the people about whom we are studying, and have written reports on the application of Bible truths to present day living. Visual education materials are also used, such as posters, movies, and kodachrome slides.

12. Part of the period is used for supervision of the work in the textbook or workbook, and the other portion is used in answering questions about the Christian life, and in presenting stimulating materials.

Complete lists of materials for programs of weekday religious education may be obtained from any denominational publishing house. Various co-operative series of texts have been published for this purpose. Some leaders, however, may wish to build their own curriculum, as we have done in part.

During the present school term all classes are studying the life and teachings of Jesus, and the materials used are fitted into that pattern. For the high school, the "Sermon on the Mount" and Sidney A. Weston's *Discovering Jesus* are used; for the seventh and eighth grades, Course VIII in the Closely Graded series from The Methodist Publishing House; for the fifth and sixth grades, the Pilgrim Junior Workbooks on the life and teachings of Jesus; and for the third and fourth grades, the Bible books for boys and girls on this theme, published by the Pilgrim Press. The Bible is a required text in all classes.

✓ Lord's Share Project

By GEORGE W. ATKINSON

At Jonesboro, Tenn., Pastor Atkinson has tried the Lord's Acre Plan. Here he tells how it has worked.

Several years ago, in order to pay the church debt, Sulphur Springs Charge, Holston Conference, instituted a Lord's Acre Project—called locally "the Lord's Share Project." The venture was so successful that the project has been continued. From the money raised, a fund is kept for church repairs and improvements.

Each Spring, mimeographed blanks or contracts are given to the members who check the project upon which they agree to work. The women are planning to use their contributions, which are kept separate from the men's, for a postwar church improvement project.

On the Sunday nearest Thanksgiving, a special ingathering service is held.

The amount of money raised is not the greatest value we realize from our "Lord's Share Project." We have found that it is a good sermon on *we are laborers together with God*

Remodeling the Classrooms

By ELBERT M. CONOVER

In line with the noticeable trend to have church school classes similar to public school grades, the director of the Interdenominational Bureau of Architecture suggests some practical ways to carry out the remodeling which the change of classes makes necessary.

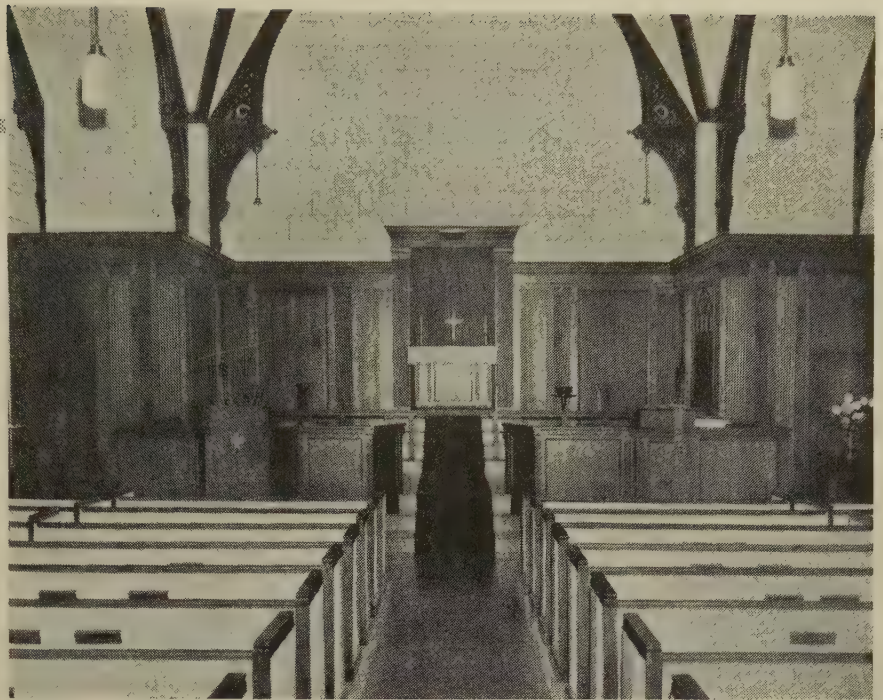
A GREAT many church schools are now finding it very practicable to have one class group for each public school grade. The trend to have larger classes, with boys and girls in the same class group, is rapidly spreading throughout the country in the several Protestant denominations. There are many

advantages in having a somewhat larger class group than formerly, a group which is large enough to be interesting and significant. It makes

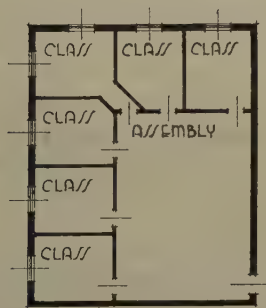
necessary fewer teachers to enlist and train. An under-study or assistant teacher can help in visitation and be prepared to assist or to substitute wherever necessary.

The drawing indicates how a type of assembly and class room group may be remodeled to provide a chapel type of assembly during the lesson and work period, so that each of the three grades in this department may have a separate room when divided into grade groups.

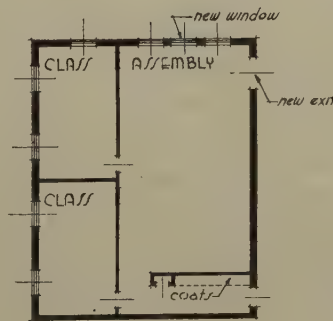
This illustration is shown, too, to give encouragement to any who find themselves handicapped by existing buildings and equipment. Frequently, the effectiveness of rooms and buildings may greatly be improved just by readjusting partitions, by building floors across rooms that have ceilings of great height, or by dividing large rooms by partitions.



The chancel of Linden Avenue Methodist Church, Jersey City, N. J., remodeled in celebration of its 100th anniversary. At the right is an altar of memory where memorial flowers may be placed. The Rev. Joseph N. Pedrick is the minister. A month of special services in observance of the centennial included emphases by distinguished guest preachers on such central subjects as the Social Message of the Church, Evangelism, Missionary Work, the Place of Youth, the Interfaith Movement, Race Relations, and the Mission of the Church. (Photo, courtesy Methodist Information.)



PRESENT PLAN
An assembly room with class rooms closing it in.



REVISED PLAN
Provides three fine class rooms (one for each grade group)

WENNER & FINK
CHURCH ARCHITECTS
PHILADELPHIA PENNA.

The Conference Map

By HERBERT S. McCONNELL



The general counselor of the Tennessee Methodist Rural Fellowship describes here the practical conference map which he has developed. It can be folded in the pocket; it is more permanent and less expensive. Pastor McConnell serves the Methodist Church at Wartrace, Tenn.

CONTINUALLY exhorted as pastors to "view our parishes in their entirety," we need to give very careful consideration to the needs of our parishioners.

For our town and country pastors alike, a most helpful means for viewing and planning to meet these needs is the parish map. With this we see at once locations of all churches, schools, homes, and roads for travel. One can develop specific plans for visitation, evangelism, and further contact of his people. Especially for the rural minister who lacks street addresses, and very often telephones, this map is most helpful. Population of areas and nearness of homes within planned prayer-circles is readily seen. Much effective planning of work results when one views his parish "in its entirety" by such means.

This same vision is sorely needed for the annual conference map. When applied, it proves most helpful in revealing possible programs of work and places of advancement. A descriptive map of an annual conference is most revealing.

We are forever asking, "Where is Persimmon Hollow?" "How many districts do we have?" "Where are the district parsonages?" "How many churches are there in this conference?"

The conference map has the answer—but all too often we do not have the conference map.

Most of the conference maps which

have been made are large, bulky and expensive affairs. Further, they are not easy to work out, for it is quite difficult to determine the *exact* location of every church as well as much other helpful information. Some which are quite good have been developed, however.

Preparation of these maps and printing costs usually run from \$100 to \$200, thus making them expensive for the individual purchasers. Then, too, these maps have continually showed churches which comprise circuits joined by printed lines. They very quickly become out of date, for churches change from circuit to circuit, and even some charges are abandoned. Added to all this is the fact that conferences have received many new churches through the unification process.

Realizing all these needs, I set about to develop a smaller and less expensive map, one which might be more permanent in style and adapted to carrying in the pocket.

I made a blue pencil carbon tracing of the larger maps (4'2"x2'3"), comprising county lines, highways, rivers and church locations. The church locations were on the tracing by circles. At Pastors' School, I checked the locations, with the aid of the ministers in charge, and also the churches.

After all this had been determined as accurately as possible, a permanent tracing was made. At the suggestion of presiding Bishop Paul B. Kern, no charge or district lines were traced. These, he suggested, could be drawn in pencil—thus being changeable from year to year—by those purchasing the maps.

The maps indicate the location both of Methodist churches and those of other denominations. District boundaries, county lines, rivers, highways,

and school houses are also indicated.

A photograph was then made of this blue tracing. This was found to be too light for good printing. The lines were then inked again with V-mail ink. This resulted in better pictures.

The negative thus made was put under a sheet of sensitive paper and exposed to the light for a silver print. In order to secure several copies, the negative was transferred to a thin zinc albumin plate. This was put on an offset press and printings were made. The principle of the press is: ink and water do not mix. The reason for the name "Offset" is that the image is transferred from the zinc plate to a rubber blanket and printings are made from this blanket.

The final copy of the map comes out on sheets, 15 x 25 inches in size, of white bond paper which can be readily folded to pocket size. Copies thus prepared were sold at fifty cents each.

The conference map helps bishops and district superintendents in their efforts toward a more effective placing of churches and men. It gives a clear picture as to how far some men are forced to travel to cover a charge, and also reveals charges that are completely "out of joint." The map also aids in the effective placing of churches in any financial program when the population of the various charges is learned.

For ministers and laymen, the map provides a better understanding of charge locations: why churches are placed in certain charges, and why certain financial claims are made.

The map is of a somewhat permanent nature since charge lines may be changed. The negative, of course, is a means for reprinting when new churches are organized.

After Boom Town--What?

By C. T. HAWES

Like Ogallala, Neb., many boom-town communities have already faced the problems of the return to "normalcy"; still many more are yet to face them. C. T. Hawes, pastor of the Methodist Church at Ogallala, interprets the task of the church in such crises.

A QUESTION that may face many in the near future faced me in 1942 when I was appointed to what had been our state's boom-town.

The population of Ogallala, 2,400 in 1937, leaped to more than 3,400 as construction work began on a dam six miles from town. This figure does not include a fair sized settlement of workers at the dam sight itself. During the period of construction, the town went through the expansion pains commonly accompanying a large labor influx.

By 1941 the main construction was finished and the town began to return to normalcy. By 1942 the temporary settlement at the dam was gone, the trailer settlement in town had disappeared, and practically all transient labor had moved on. Hope was raised that a war plant might be established in the town, but the hope was soon shattered. These conditions, I think, qualify the community to be studied as a "post-boom town."

What are the conditions and problems arising in such a situation? What effect do these conditions have on the church and what can the church do to meet and answer these problems? A study of one isolated situation is not adequate for generalization, but it may be more helpful than would mere conjecture.

Easiest to see of the effects of the influx of labor, business, and residents was naturally the physical appearance, the housing facilities. During the time when the city was most

populous, the construction of many new houses was begun. Some were completed; many remain unfinished. Consequently, the town is spotted with new houses beside old houses; with small ones, two and three room houses, and with many roofed-over basements—markers of unattained aspirations.

To many it seems a foregone conclusion that the end of the war will see the closing of many defense plants and an exodus of people to their former homes. But this may not be so, due to strong economic remembrances. These people left behind them a home in a period and area of depression and low wages. They left that home because they could not make a living there; they are not likely to return too quickly. Rather they may remain where they now are, waiting for new industry, new employment. Or they may invest in a small business in this land they know as a land of plenty. Others will remain because they drifted in on the tide, and have not saved enough to leave on their own power. They are as driftwood cast ashore.

An unofficial census made at the peak of the town's population showed 3,400 persons actually residing within the town. Reliable sources today estimate 2,800 to 3,000 as the present population. Thus it may be assumed that about half of the increased population has remained.

This present population may be classified into four groups: (1) the former residents, (2) the new residents who have found employment or business and intend to make this their home, (3) a considerably large number of semi-temporary and semi-permanent residents created by adjustment of officials in business and organizations (this third group constitutes, for the most part, substantial people, but there is, of necessity, a

considerable turnover), and (4) those left behind simply for want of finances or better places to go.

For the Church, the post-boom problem is largely one of assimilation. During the boom, the church served, or endeavored to serve, all who came to town. Children came to the church school, and a few adults united with the church and took some part in the church program, but these were in the minority. The boom left the church with quite a large constituency, and the town with a large number of nonchurch people. Among the church's constituency may be found those who were prominent members of their home church, some having offices in the church.

The Church must also minister to those of group four who are impoverished spiritually as well as financially. With respect to this group, perhaps more than to the others, the church needs to co-operate with the social agencies, for in this group will be found elements contributive to welfare and delinquency problems.

To meet this situation, the church must establish three definite spearheads: an emphasis on resident membership, an assimilation program for new members, and a survey designed to reach those not in the church.

With the departure of special projects and of some of the people, the feeling that they are only temporary residents leaves those who remain. They are more willing to face the responsibility of church membership and to accept responsibility for the program of the church and community. For this work a personal visitation evangelism program is very effective. It gives a personal approach; it enables the pastor and membership committee to know the new members and to learn of their former work and ability; and it gives opportunity for discussion of the local church organization and conditions.

The second problem, that of assimilation, is important and difficult. The influx of people was so large and

[Continued on page 47]

DISAGREES ON HOLINESS SECTS

S. R. SMALLEY • Neptune City, N. J.

I have just finished reading R. P. Marshall's article "The Holiness Sects Challenge the Church" (January). My feelings both emotionally and intellectually are beyond mere words. I was amused, interested, chagrined, and acquiescent. It certainly had some very fine points, but in my estimation is an erroneous view of the basic philosophy and psychology underlying the various Holiness Sects with which I am very familiar.

Let me state that I am a Methodist minister because I believe that Methodism has all that the Holiness Sects are attempting to emphasize. I am a Methodist because I believe in Methodist doctrines and polity. Therefore what I have to say is not to be construed as being envious of "greener pastures on the other side of the fence." One might be tempted to think, perhaps, that I regarded Holiness Sects above my own beloved church. I do not.

But with reference to the article. I was an evangelist for a number of years working almost wholly among the Holiness Sects. Camp meetings were the usual bill for summertime and church revival services for the winter. My slate was reasonably filled most of the time. I had an opportunity to associate with some of the most godly and sincere men who have ever lived. Mr. Marshall should have looked into the lives of the founders of the Nazarene Pilgrim Holiness, Christian Missionary Alliance, Disciples of Christ (Ohio), and a few others before he made a wholesale classification against the characters—"herein is the greatest danger." A few (very few) men who were engaged as evangelists might be as he says they are, but the great majority of men with whom I came in contact were far from the type which Mr. Marshall mentions. Most of us sacrificed our home conditions for the rigorous life of moving from one place to another. In some communities our pay was adequate (in some more than adequate). But we usually came down to the end of the year with a deficit because many meetings were held that paid nothing, and we did not expect any compensation. Our one desire was to bring people to know Christ.

Perhaps it would be better to list a few things that Mr. Marshall states in his case against these people. First he says they are usually among the "uneducated." It would be well to investigate the number of Holiness supported colleges throughout the land before this statement is made. The average membership of the Holiness church has run rather similar to the average membership of the majority of Methodist churches (which happens to be small town and rural).

The place of "conversion" and "tongues" mentioned in Mr. Marshall's article is misleading. There are several large sects which emphasize the so-called Baptism with Tongues. But the remaining numerous branches of Holiness Sects give it no place at all, and use as their cardinal doctrines: first, Conversion; second, The Baptism of the Holy Spirit (a Methodist category and doctrine I believe), and absolutely no third or other doctrines.

The maligning statement against camp meetings is not only an interesting "Strange Fruit" chapter heading, but is a strange statement to many of us who traveled from one camp to another. I have been a director of a camp meeting for fifteen years. No camp meeting is perfect, but in my fifteen years' association with one camp and my preaching at many other camps, I have yet to find ONE instance such as Mr. Marshall mentions. I am not saying that what he has stated has no factual basis. I am stating that this is not the general rule at camp meetings, as he implies. The truth of the matter is, that while many of these camps are functioning under Holiness Sects, their personnel of membership and workers largely has consisted of people from the old-line denominations.

And about the "emotional drives." Has Mr. Marshall ever attended a football game? It is possible that some very well-bred and cultured persons might be classified as uncouth, and of the lower educational standards, by their actions when the home team makes a touchdown. I have found excesses, decidedly yes. In most cases this cannot be avoided. (That is, unless the usual frigidity of a lifeless religion is the atmosphere of the place.) But in most cases special workers have been assigned in such instances, and in decency

and order, without confusion, the matters have been taken care of. I have in some cases been one of the special workers. Without any knowledge of professional psychology, methods were employed which I later found out were what a professional psychologist would have done with an hysterical case. My defense here is that in ignorance some things may be accounted for, but I am not too sure that these "emotional drives" are unimportant items in the religious experiences of the *normal class of churchgoing people*. (Cf. William James' *Varieties of Religious Experience*.)

I had better stop or I will find myself too "emotional" for Mr. Marshall's article. I would recommend, however, that you now secure someone who is sympathetic with the background of the Holiness people to write an article or explanation of the philosophy and psychology underlying the movement called Holiness. This would require tact, and skill. An article by the president of Eastern Nazarene College, Mass., or of Asbury College, Wilmore, Ky., or of the Chicago Evangelistic Institute would, I am sure, give quite a different picture. I am sure, too, that many of the common Methodist preachers like myself would then feel that our friends in the Holiness Sects had been given a fair trial. This would be just, and I think the Christian thing to do.

I do believe that Mr. Marshall stated what he saw and discovered. I have read the same things in other articles. *Grapes of Wrath* still has too strong a hold on the minds of some people. I think that he tried to present a case in favor of the old-line denominations. However, to do this he presented a biased report. That report is not at all fair to the majority of Holiness Sects with which I worked.

MARSHALL REPLIES

R. P. MARSHALL • Brooksville, Fla.

The criticisms of the Rev. S. R. Smalley are received with appreciation by the writer. It is well that the implication of that article be explained more fully. Certainly there was no attempt to discredit the good and earnest men among the Holiness groups, and I hope that Brother Smalley's letter will act as a preventive of any such interpreta-

tion. But I want to reply briefly to some of the questions raised.

First, the title, "The Holiness Sects Challenge the Church," was not the original one, and does not apply to all of the article. I first called it, "Religious Racketeers," and that might have been a better title, at least for the first part of the article which deals with the independent evangelists who prey on the people. I have not found that so-called Holiness Methodists are lacking either in morals or genuine religion. As I stated farther on, The Methodist Church has lost much by losing that emphasis.

Second, I grant that the Nazarene Church is not included in my grouping and should not be. It is a solid body of earnest Christians who believe and teach much that was once typically Methodist. I did not refer to them. The Christian and Missionary Alliance, although by definition a sect, is not a Holiness sect. The Pilgrim Holiness Church is beginning to assert a more conservative character. The Disciples of Christ (Ohio) are not listed in any of my books of reference. Perhaps Mr. Smalley refers to the small Christian group which lately merged with the Congregational Churches. It was not in any sense a Holiness body.

Third, the Holiness sects referred to include many little groups such as the Church of God (some of the many varieties), Church of God in Christ, Assembly of God, Pentecostal Assembly, and others which are characterized by an excessive emotionalism and a lack of balance.

I said, "The fastest growing groups add to the doctrine of 'sanctification,' the 'third blessing.'" It is with these groups that I deal in most of the article, and I should have made that clearer.

There was no wish to cast aspersions upon Holiness teaching as such, but to point out the dangers in the Holiness groups. The name has been appropriated by the above-mentioned sects until it no longer refers to Holiness-teaching Methodists and Nazarenes. Entire sanctification is still a doctrine taught by Methodism.

The evangelists were "taken from life." All those described in my article I know personally. That they are not representative of the hundreds of good men and women who are sent out by

their churches, large or small, no one knows better than I. My early life was spent among such people and they were in good standing in our Methodist Church. But for a time, however, I was thrown among the other group—a group which I am sure is totally outside the ken of brother Smalley.

Several letters have come to me since the article was published. All express appreciation of my view. The above letter is a welcome reaction from the other side, and I am sure will do good as a corrective to any misunderstanding arising from my statements. I, too, would be glad to see an appraisal of the Holiness Sects from another viewpoint, but I do not believe that the majority of Holiness Methodists would find many things with which to disagree in my criticism of the "sects."

A MASON AND HIS CHURCH

SAMUEL A. LIVINGSTONE • *Providence, Rhode Island*

It was a typical New England winter's night, and we had traveled a hundred miles "to speak." The dinner was good; the fellowship warming; and the secret work performed in an excellent manner. The local Methodist minister was chaplain. In confidence he said, "They are a fine body of men, but they will not support any of our churches."

Here was a town with its movie-house, its courthouse, school, and hall of justice—all holding up their end of the community life, while the Church was petering out. These men could save that situation.

It is not in a critical spirit that we ask why the Mason gives his lodge preference over his church. There are those who tell us that the lodge appeals to men on the physical and social level. For instance at a banquet table, they literally abandon themselves to a harmless hour of hilarity in a manner unfamiliar to the churches. Is it the atmosphere created in the walls of the sanctuary that accounts for the reserve, not to say stiffness of manner? Men who would complain about a church service being too long if it lasted over sixty minutes will listen for three hours to ritual and speeches and never get bored. This experience came to the writer on November 16, 1943; the main

speaker got the floor at 11 P.M.; the evening program began at 8 P.M.

Again, we are informed that the Church does not give recognition for service rendered. This may be true, because so many good Christians believe that the right hand should not know what the left hand doeth. In the lodge, however, certain rewards, in the form of chief seats, the presenting of medals, and jewels, are commonplace.

Still another reason why Masons prefer to go to the lodge meeting rather than to the church is that titles are conferred. Dale Carnegie says that the sweetest music in any man's ear is his own name properly pronounced. And, of course, the value of that name is enhanced when prefixed by some high sounding title. Imagine yourself being driven all day by some ungodly boss who does not know your true worth, and then in the evening emerging a high and mighty personage. The morning papers carry such designations as "Brother So-And-So was elected Grand Master," or Excellent or Worshipful Master.

A final reason why Masons prefer to attend the lodge and not their church is given in the answer: it is good business to attend our lodge. This is not a correct answer. Keen men of business do not appoint a Freemason to a position of importance which could be better filled by somebody outside the craft.

Whatever the cause, the fact remains that a hundred men will attend the lodge, while a very large percentage of them will pass the church. This is working harm both to the lodge and the Church.

Who but the Church will take the responsibility of training the children, keeping the sense of God in the community, upholding every good cause? A good Mason wants to bring up his family under the influence of the Church. In neglecting the Church, he himself becomes the loser.

Then in turn the Church can assist the lodge in its fine work, in supporting its splendid homes, orphanages, and hospitals.

Brothers, this appeal is made by one who believes in the principles of our craft. He writes with a deep desire for a closer union between the Church and the lodge.

The Fountain

THE DIVINE CALL

No man stands in lonely isolation under some green tree and then hears "from the blue" the voice of God that sends him to service among his fellow men: that is not the way it happens. Rather, it is through our parents, teachers, clergymen, friends, a hungry child, a suffering Jew, a frustrated Negro who has lost hope, that the will of God for our lives comes to us. It comes to us directly and personally as through them God lays a claim upon our lives.

—From *Earth Might Be Fair*, by Richard S. Emrich.

"DON'T KID YOURSELF"

Puzzled over the meaning of the verse "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," a parishioner wrote to a well-known clergyman for an explanation. The pastor's reply was short. "The text simply means, 'Don't kid yourself; you can't make a fool out of the Almighty.'"

—*The Link*.

IN HIS STEPS . . .

It was the spirit of Christlike holiness which made Elizabeth Fry pay her first visit to Newgate prison on a cold January day in 1817. The prison authorities had done their best to dissuade her. They pointed out that the female prisoners could hardly be called women. They were too much like wild beasts. But the persistence of this saintly woman overcame. Even the two turnkeys—for two of them together, never one alone, ventured inside the prison—attempted to turn her back. Elizabeth Fry went alone into the foul pit of human misery. The keepers expected to see her scratched and clawed. But they observed that her reverent quietness brought peace to the prison. She sat down and took up a filthy child, placing it upon her knee while she talked gently to the women around her. She appealed to their motherhood, asking them to help their children. She won her way into their hearts. Later she started a school for the children and found means of employment for the women. It was because of Elizabeth Fry that many of these prisoners were made over again morally and spiritually.

—From *We Believe*, by G. Ray Jordan.

PREPAREDNESS

One advantage our grandfathers had over us was that better than we they knew the great phrases of the King James version and were prepared for almost any situation.

—George F. Reynolds, in
The Saturday Review of Literature.

RECEPTION OF A CHRISTIAN SOLDIER

Not long before he left us, I heard Dr. S. Parkes Cadman speak of David Livingstone. An honorary degree was to be conferred upon Livingstone by one of the great Scottish universities. Said Dr. Cadman: "There is a custom in the Scottish universities that the recipient of an honorary degree is fair sport for the students and must run the gauntlet of

their raucous remarks. The students sit in the balcony, calling out what they please. Is the candidate for honors a soap-maker, who is to become a doctor of laws? No gift to the university will silence the greeting, 'Hi, Old Soap-Maker.' Many wondered what the students would do when David Livingstone rose to receive his degree." Dr. Cadman described him. "He stood, one arm hanging at his side; his shoulder had been torn by a lion in the forest of Africa. His skin was like leather." And what did the students do? "They rose, and stood in absolute silence."

—From *Preaching in a Revolutionary Age*,
by G. Bromley Oxnam.

DATE WITH DESTINY

No personal significance or insignificance can spare one or another of us. The fiery trial through which we are passing will light us down in honor or dishonor to the latest generation. . . . We shall nobly save or meanly lose the last, best hope of earth.

—Abraham Lincoln.

LOVE—THE SOUL'S CRUCIAL ISSUE

It is just as impossible for a man to possess God without love as it is impossible that a man can exist without a soul.

—Johannes Tauler, famous German mystic.

TWO AND A HALF

When D. L. Moody was conducting meetings in England, he returned one evening to the home where he was being entertained. The father said, "Well, how many were converted tonight?"

"Two and a half," said Mr. Moody. His host smilingly said, "two adults and a child, I suppose."

"No, two children and an adult. The children gave their whole lives and the adult had only half of his left to give."

—*The Religious Digest*.

PROPERTY SITS TIGHT

Property privilege speaks through the lips of Frederick Townsend Martin as he testifies before a government investigating committee: "We are not politicians or public thinkers; we are the rich; we own America. We got it, God knows how, but we intend to keep it, if we can, by throwing all the tremendous weight of our support, our influence, our money, our political connections, our purchased senators, our hungry congressmen, our public-speaking demagogues, into the scale against any legislature, any political platform, any presidential campaign that threatens the integrity of our state." This statement is serious in view of the fact that about fifteen per cent of the people own about eighty-five per cent of the wealth of this land. And they are far more willing to sacrifice people than they are to sacrifice property in this world crisis. Conscription of the persons of our young people was not seriously opposed, but conscription of property would have been bitterly opposed had the government dared to propose it. A ceiling was put on prices and on wages; but when a ceiling was proposed of \$25,000 yearly income, after all taxes were paid, the spokesman for property carried the day, and the proposal was thrown out. Property sat tight.

The action of Congress in refusing this limit of income in a national crisis was, in fact, a sowing of the seeds of revolution against privilege and property. It was an expensive thing to do and will cost property and privilege more than it gave to them. For the millions whose persons have been conscripted are going to ask an accounting when they return.

—From *The Christ of the American Road*,
by E. Stanley Jones.

MADE FOR A DEMANDING FAITH . . .

Men want to worship, to escape from themselves in a great cause, and their empty souls have been filled in the modern world as surely and as subtly as the hermit crab enters an empty shell on the floor of the sea. When we look at modern history, there seems to be no limit to the spiritual aimlessness they will endure. Man is made for a deep and demanding faith. To believe is natural to him. Skepticism is agony.

—From *Earth Might Be Fair*, by Richard S. Emrich.

SYMPTOMS AND THERAPEUTICS

Work with the truth always in mind that it is so much easier to discuss symptoms than to suggest therapeutics.

—From *In the Minister's Workshop*,
by Halford E. Luccock.

TALKING THE CHURCH'S LANGUAGE

When truly civilized men make judgments of right and wrong, they speak in a vocabulary which the Christian Church has given them. It has developed new muscles in those who fought against tyranny. It has created a world-wide conscience which condemns the sins of the strong against the weak. It has itself become the very conscience of the world.

—From *The Christian Criticism of Life*,
by Lynn Harold Hough.

CLASS CHURCH—OR CHURCH UNIVERSAL?

American Protestant Christianity has stressed sociability in congregations at the expense of comprehensiveness. We are generally a one-class Church. It is rare to find in a congregation representatives of all the economic and social elements in the neighborhood. The result is that when industrial ill-will and strife arise, the Church is impotent to exercise a ministry of reconciliation. She has insufficient hold on both factions. No more imperative duty lies on ministers, sessions and congregations than to scan their constituencies, to ask themselves why the Church they serve lacks appeal to groups in their communities, to humble themselves before God for social narrowness, and to let the spirit of Christ fill them with an evangelistic passion which shall overleap these walls of unintended exclusiveness.

—Henry Slone Coffin, in *Religion In Life*.

MISTAKEN INDICTMENT

We have ceased to feel the beating pulse behind the creeds and confessions, not so much because they are dead, but because we are.

—D. H. C. Read, in *Prisoners' Quest*.

INTEGRITY OF CONSCIENCE

Said Voltaire, "When it is a question of money, everybody is of the same religion." That is a lie! When it is a question of money all men are not of the same religion. John Milton gave his life to a cause, spent his sight on it, and for writing "Paradise Lost" received ten pounds. Beethoven made a disappointing pittance out of his first performance of the immortal Ninth Symphony. Such men cared first for things creative, beautiful, not for sale. Spinoza, the philosopher, lived in Holland and humbly made a poor livelihood polishing lenses, meanwhile thinking great thoughts about God. Louis XIV offered him a pension and patronage if he would dedicate only one book to His Majesty. Spinoza did not believe in Louis XIV, so in poverty he polished lenses and thought great thoughts. A clergyman in New Zealand was told by the ecclesiastical authorities in London that if he continued his liberal course his salary would be dropped, to which he wrote back, "You can get very good fish here in the bay, and I know a place in the woods where you can dig up roots that you can eat."

—Harry Emerson Fosdick, in *A Treasury of Great Sermons*.

NO HARVEST WITHOUT SOWING

In a time of history when all thoughtful men are searching for a faith fit for the times, one that will match the obvious needs of a world that has not yet learned to live together, we must not neglect the faith needs of youth. The capacity to see a vision of improved international relations rests upon the capacity to believe in ways to improve human relations and living at all levels. Such capacity and such faith do not spring full-blown from a metaphysical garden. They grow.

—Paul S. Weaver, in *The Annals of the American Academy of Political and Social Science*, Nov., 1944.

THE SIGNIFICANT LESSON

Christianity taught us to care—that is the great thing.

—von Hugel.

THE CHURCH AND LABOR

In spite of what may be current practice in one seminary of which I have heard recently, scores of American labor leaders do not know what a Protestant clergyman looks like. They think he is a eugenic cross between a broken-down president of a bankrupt chamber of commerce and a Holy Joe. Millions of America's laboring people shun the churches erected in the name of their most distinguished Fellow-worker. Too many men in the ministry have that dull middle-class bias which would rather be right with the conservatives who are wrong than do anything to upset the decorum of their moribund institutions.

—Frederick M. Meek, in *The Chicago Theological Seminary Register*.

A TOUGH ASSIGNMENT

You don't achieve a measure of holiness by reason of your social environment or your biological heritage. You succeed by dint of sackcloth and ashes, and they are not contained in reading another book. They are really a good deal tougher than the normal assignment by a modern teacher.

—George N. Shuster, in "Education and Religion,"
Saturday Review of Literature, Sept. 16, 1944.

REVIEWS

A Faith to Free the People, reviewed by Paul Cooke, pastor of First Methodist Church, Scottsboro, Ala.

Your Daddy Did Not Die, reviewed by Robert L. Main, pastor of Will Rogers Memorial Methodist Church, Tulsa, Okla.

In the February, 1943, issue of THE PASTOR, Seward Hiltner wrote an ap-

praisal of important reading in the field of religion and health. This month he writes a revision of that article, discussing the significant books on religion and health published during the past two years. He is executive secretary, Commission on Religion and Health, Federal Council of Churches.

Liberal Religion's Apostle to the "Grass Roots" People

A FAITH TO FREE THE PEOPLE, by Cedric Belfrage. Dryden Press, 336 pp., \$2.75.

Those who believe in the social gospel must read this book to understand a daring movement in their own field of interest. Those who do not believe in it should read it to brace themselves against the shock which is on the way.

A Faith to Free the People is a biography of Claude Williams, Industrial Chaplain of the Detroit Presbytery, U. S. A. Presbyterians. Williams, a product of the West Tennessee hill country, graduated from Bethel College, Cumberland Presbyterian, but left the Cumberland Church for the U. S. A. Presbyterian ministry. He began his first pastorate in middle Tennessee as a decided conservative, becoming a disciple of Billy Sunday. But when he read Fosdick's *The Modern Use of the Bible*, a new world opened for Claude Williams. Henceforth the Bible had a message for life; the gospel became a message that could set men free here and now from every form of bondage.

Still serving his three churches, he attended the School of Religion of Vanderbilt University, and studied under Dr. Alva W. Taylor. His enlarging views, particularly on the race question, brought strained relations with his churches, so he resigned to accept a call from Paris, Ark.

At Paris, Williams reversed the trend in a dying church, but immediately became the storm center of the coal miners' and share-croppers' unionization upheaval of the late thirties. Moving on to Fort Smith, he was threatened, jailed, tried, fined, released. He trekked with the share-cropper union movement to Memphis, and from there—after the familiar pattern of arrest and forcible questioning by the police—went to Detroit. Here in the "arsenal of democracy," as Industrial Chaplain of the Presbytery and director of his own "People's Institute of Applied Religion," he heads one of the most daring and unique movements of recent religious history.

It is daring in that it is frankly left-wing and yet is supported by a great metropolitan presbytery. Those who appreciate the difficulties under which his sponsors in the presbytery work will not be disillusioned with the Church as long as such men are in its leadership. It is unique—"The People's Institute of Applied Religion"—in that it has deliberately set out to capture a segment with which

liberal religion has had little success: the half-illiterate mass of religiously inclined persons outside the regular churches, plus their large number of free-lance preachers.

Certain details in Claude Williams' methods will draw the attention of some readers from the center to the margin. His genius for arousing needless antagonism is matched only by his courage and his obedience to his growing vision. What is his vision? One who thoughtfully reads this book can hardly escape thinking of him as a modern "apostle to the Gentiles"—the gentiles being Williams' own grass-roots religious people whom he has determined to capture for the gospel. Whether he succeeds or fails, whether his manner is pleasing or not, a fair observer must admit that this is a heavenly vision indeed.

A close observer, before despising either his strategy or his tactics, will do well to give them due consideration. The reviewer was impressed with the sample Sunday school lesson materials of the "People's Institute" which form the appendix of the book. Aside from the deliberate leftist interpretation of every lesson, to which a balanced scholarship may object at times, there is a sweep of purpose in the series as a whole (strategy) and a sharp point of contact in each particular lesson (tactics). It makes the Bible a weapon for the liberation of the submerged classes rather than a morass of fatalism and escapism. It seeks to harness a popular bibliolatry for aggressive social action. It never lets up but bores in with a persistence which one feels is bound to get somewhere.

Claude Williams' movement may fail entirely or it may reach only limited objectives. It may be overwhelmed in a postwar tide of religious and economic reaction. Or again it may draw strength from the new collectivism which threatens to take the postwar world and move onward with it. A mere onlooker can find things which are questionable in it, as in other movements. But when the form and content of the world is at stake, Claude Williams and his followers might pointedly ask: Has the Church any right to be a mere onlooker?—**Paul Cooke.**

An Antidote to Bitterness

YOUR DADDY DID NOT DIE, by Daniel Poling. Greenberg Publishers. 148 pp., \$2.

Those who know the story mechanism of *The Bridge of San Luis Rey*, will be reminded of that story when they read *Your Daddy Did Not Die*, especially if they remember the newspaper accounts of the heroic death of the subject of the latter book.

Four gallant chaplains hold hands and kneel in prayer as their ship sinks under them in the North Atlantic, each man having given his lifebelt to a serviceman. *Your Daddy Did Not Die* is a letter written to his small grandson by Daniel Poling, the father of one of the chaplains and editor of *The Christian Herald*.

Taking up the life of his son at birth, Dr. Poling recounts with fairness and open-mindedness the everyday life of his son from birth to death, picking up for emphasis this thing or that, as the boy went to high school, prep school, college, and seminary, from seminary to the pastorate, and from the pastorate to the chaplaincy.

Dr. Poling has managed to avoid sentimentality, but in spite of his efforts not to appear too much the proud father, he gives the impression, borne out by impartial outsiders, of the extraordinary genius and character of young Clark Poling whose influence will continue to be felt in the world for years to come.

We have the idea that it did Dr. Poling a lot of good to write the book, to re-live for a moment all the joys that the son had brought him. And we have an idea that it would be good medicine for all persons bereaved by loss of sons and brothers in the war to read this book. For them to read the book and then do in their mind for their loved ones what Dr. Poling did for his son would help to wipe out all bitterness and leave only beautiful and peaceful memories.—**Robert L. Main.**

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On Religion and Health— A Survey of Good Reading

By SEWARD HILTNER

AS SECRETARY of a commission whose purpose is exploration and education in the field of religion's relationship to health, I frequently hear, when "religion and health" is mentioned, comments like this: "Oh yes," says one, "you mean pastoral counseling." "Of course," replies another, "spiritual healing." "Not at all," contradicts a third, "you mean body-mind relationships." And so it goes.

In a way they, and the others, are right, for the relationship of religion to health does include all those things. But it seems difficult to get a broad enough view of the field to see both personal counseling and spiritual healing, for example, in their appropriate stalls in the same barn.

Yet in the matter of reading, it is particularly important that we have a wide view of religion and health. Otherwise, we may find ourselves reading in only a narrow segment of the field under the illusion that it constitutes the whole field. There is no harm in specializing, of course, provided we know what we are doing.

Another impediment I have found to effective reading is the misunderstanding with reference to the value of certain books which are not explicitly religious. It seems to me essential that any religious worker grasp the fundamentals of dynamic psychology and the related sciences. To date, some of our best writings along that line have not dealt with religion. But they may nevertheless be very valuable as background. It may also be pointed out, in reverse, that a book is not necessarily sound just because it was written with good Christian intentions. Fortunately the stock of good literature which is both scientific and Christian is increasing.

Literature in the field of religion and health is likely to "strike home," to touch emotional centers. More than in most fields, therefore, it is often a temptation to have a merely emotional reaction to our reading—without stopping to think it through to a mature judgment. In the light of this, I risk offering a few simple suggestions to guide reading:

1. The religious worker will do well to read from three to six books annually in this field. Unless there is some special reason for it he should select them from various aspects of the field, and not choose all of the same type.

2. It will probably be wise to read at least some of the older books that have proved their worth, as well as good new ones which are being issued. In judging new books before purchase, know the reviewers.

3. Remember that some of the freshest material covering

the scientific background of the field comes from the scientific journals. Take a morning in a good library every six months to read in the psychological and related scientific journals.

4. At least occasionally, do some problem-solving reading in this field, as the surgeon does. When an alcoholic parishioner backslides, use that occasion to read up on alcohol addiction. When relatives at a funeral have been unduly emotional, read up on the psychology of grief. Such suggestions could be innumerable.

5. Distinguish three general levels of writing in this field: that which aims to help meet emotional and spiritual needs of the reader; that which generalizes, whether well or badly; and that which gives evidence as well as conclusions, evidence on the basis of which the reader can form an independent judgment. All three types have their place, but they are frequently confused.

6. Keep on the track of "emotional tone" of writings as well as what they say in words. One book, for example, concedes that physicians have a place in this field; but then takes side-pokes at them in such a venomous, though offhand fashion that the reader should realize this is the author's blind spot, and that therefore anything he says about doctors is to be distrusted. Yet that book has been widely praised by some religious leaders, without recognition of its hostile tone throughout.

7. Remember that there are other ways of learning in this field besides reading. Keeping notes on at least part of one's personal work, taking hospital calling more seriously and systematically, paying more attention to the emotional factors in the church school situation, etc., are all equivalent to reading in the education they can bring us.

8. Some ministers are needed who have specialized experience in this field. If one wishes so to specialize, remember that reading alone will not accomplish this purpose. Clinical training, experience, courses, and conferences will be needed in addition. But even if one specializes, he will still be a religious worker, not a "religious psychiatrist," a "spiritual healer," an "emotional educator," or what not.

I hope these hints are helpful. Important though religion and health is, one should not devote all his reading time to it. Reading carefully a few of the really good books is of more value than stuffing oneself with many of varied degrees of value. Take it from one who has had to read all kinds!

How Personality Develops

It is essential that the religious worker be familiar with the actual processes of personality development. Gordon W. Allport's *Personality: A Psychological Interpretation* (Holt, 1937, \$3.50) is a comprehensive volume which brings together much of this background material in very helpful fashion. *The Human Mind* by Karl A. Menninger (Knopf, 1937, \$5.00, revised edition—a new revised edition is expected sometime this year) is also effective and comprehensive. *Approaches to Personality* by Gardner Murphy and F. Jensen (Coward-McCann, 1932, \$3.75) is a standard work. The revised edition of *Discovering Ourselves* by Edward A. Strecker and Kenneth E. Appel (Macmillan, 1943, \$3.00) is good. Karen Horney's *The Neurotic Personality of Our Time* (Norton, 1937, \$3.00) is almost indispensable for the illuminating description it gives of the factors which underlie acts, attitudes and patterns of character which are seen and experienced daily. A dip into the works of Sigmund Freud is both illuminating and chastening, especially those which deal with his actual penetrating observations, such as *Psychopathology of Everyday Life*. One of the Modern Library Giants contains this and five others of Freud's best-known works, *The Basic Writings of Sigmund Freud* (Modern Library, 1938, \$1.25).

From the Jungian point of view I commend Frances G. Wickes' *The Inner World of Man* (Farrar and Rinehart, 1938, \$3.50), which is a helpful book in itself, and which also clarifies Carl Jung's point of view in a way which Jung's own writings often fail to do.

The understanding of personal development in children is recognized as of increasing importance for the religious worker. Two of the most helpful recent works are *Infant and Child in the Culture of Today* by Arnold Gesell and Frances Ilg (Harper, 1943, \$4.00) and *Psychotherapy with Children* by Frederick H. Allen (Norton, 1942, \$3.50). The first is the report of actual observation of children's behavior up to five years, along with a philosophy of child development which is consistent with the findings of psychology and, incidentally, with the pretensions of democracy. Allen's volume offers special insights to the religious worker who deals with children.

Theory and Basic Principles

These are books that discuss the principles of relationship or difference between religion, theology, psychology, medicine, philosophy, and the like. The best single book in this field is now Carroll A. Wise's *Religion in Illness and Health* (Harper, 1942, \$2.50). The first section is an excellent review of the findings of physiologists, psychiatrists, physicians, and other scientific workers as these bear on the approach of the minister. The second section deals with the principles by which the biological, psychological, and cultural facts on illness and health are related to religion. The book is analytical and contains theoretical material in the best sense of that term.

Some other books will be found helpful along this line. Grace Stuart's *The Achievement of Personality* (Macmillan, 1938, \$1.75) has a good discussion of Freud, Jung and the other great European psychological leaders and the relationship of their theories to religion. William Healy's *Personality in Formation and Action* (Norton, 1938, \$2.00) is a good discussion of principles, though religion is not discussed. Carl Jung's *Modern Man in Search of a Soul* (Harcourt, 1936, \$3.00) is perhaps the most useful of this author's works for American readers. Rollo May's *Springs of Creative Living* (Abingdon-Cokesbury, 1940, \$2.00) belongs

mainly in this class. Most of Fritz Kunkel's books deal with basic principles, and this is especially true of his most recent *In Search of Maturity* (Scribner, 1943, \$2.50). Kunkel's earlier works, wherein he is less Jungian in his point of view, will however, prove more practically helpful. From the point of view of theory, the works of Otto Rank repay study although they are hard to read. Among them is *Truth and Reality* (Knopf, 1936, \$2.00). Erich Fromm's *Escape from Freedom* (Farrar and Rinehart, 1941, \$2.50) is illuminating in the way it relates individual and social psychology. Karl A. Menninger has offered a brilliant and suggestive volume in *Love Against Hate* (Harcourt, 1942, \$3.50). The religious reader will do well to look for volumes on basic principles which are hoped for from Erich Fromm and Harry Stack Sullivan.

For a brief summary of the progressive view-point of contemporary psychiatrists, the reader will find the pamphlet, *Recent Trends in Psychiatry of Particular Significance for Religion*, by Alexander Reid Martin (Federal Council of Churches, 1944, revised edition, ten cents) very helpful.

Pastoral Work, Personal Counseling and Ministry to the Sick

The most valuable short summary of this whole field is a new volume by Russell L. Dicks entitled *Pastoral Work and Personal Counseling* (Macmillan, 1944, \$2.00). Rollo May's volume, *The Art of Counseling* (Abingdon-Cokesbury, 1939, \$2.00), is mainly practical, and is a good introductory treatise on counseling. *Solving Personal Problems* by H. S. and G. L. Elliott (Holt, 1936, \$2.00) is also good for the religious worker. *Getting Down to Cases* by Charles T. Holman is a readable discussion of pastoral method in six actual cases. *Pastoral Psychiatry* by John S. Bonnell (Harper, 1939, \$2.50) is an interesting introductory book even though it oversimplifies at some points. For brethren on the less-Protestant side, *Introduction to Pastoral Theology* by Henry Balmforth and others (Macmillan, 1937, \$3.50) is interesting. Leslie Weatherhead's *Psychology and Life* (Abingdon-Cokesbury, 1935, \$2.00) is probably the best of the author's several volumes in this field.

The Art of Ministering to the Sick by Richard C. Cabot and Russell L. Dicks (Macmillan, 1936, \$3.00) has become the classic book in that field. *Psychology and Pastoral Work* by E. S. Waterhouse (Abingdon-Cokesbury, 1940, \$2.50) is an interesting general book on pastoral work, though it fails to point up the problems sharply.

Counseling and Psychotherapy by Carl R. Rogers (Houghton-Mifflin, 1942, \$3.50) is the clearest and most effective statement available on the implications of the so-called "non-directive" point of view in counseling. The author believes that the same basic principles of counseling apply, whether one be a pastor, a psychologist, or something else. This book has already been acclaimed a classic, and should be known by every religious worker seriously concerned with improving his own method in counseling.

Interviewing: Its Principles and Methods by Annette Garrett (Family Welfare Association of America, 122 East 22nd St., New York, 1942, \$1.00) is a lucid and helpful account of the principles involved in interviewing by a noted social worker. It is of value to all who do counseling.

Medicine, Health and Mental Hygiene

The Advancing Front of Medicine by George W. Gray (McGraw Hill, 1941, \$3.00) is the only volume of its kind. It gives clear description in non-technical terms of the discoveries and advances made in the various sections of the

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You and Heredity by Amram Scheinfeld (Stokes, 1939, \$3.00) is a good non-technical volume summarizing what is known and not known about heredity factors. *The Tides of Life* by Roy G. Hoskins (Norton, 1933, \$3.50) is still the best non-technical volume on the glands. Walter B. Cannon's *The Wisdom of the Body* (Norton, 1932, \$3.00) is a classic book on the self-regulating capacities of the organism. The first section of Wise's book summarizes much of the medical material.

Psychiatry for the Curious by George H. Preston (Farrar and Rinehart, 1940, \$1.50) is a good non-technical volume on the nature and background of mental illnesses. A comprehensive work on this subject is *Mental Health*, a symposium edited by F. R. Moulton and P. O. Komora (Science Press, Lancaster, Pa., 1939, \$3.50).

Clara Bassett's *Mental Hygiene in the Community* (Macmillan, 1936, \$3.00) is an excellent summary of mental hygiene in action, including a good chapter on the church. The various publications of the National Committee for Mental Hygiene should be known to the pastor (free bibliography available, 1790 Broadway, New York City).

A Layman's Handbook of Medicine by Richard C. Cabot, first published in 1916, revised in 1936, has now been made available at a popular price (New Home Library, 1943, sixty-nine cents).

All pastors should have at hand *Mental Illness: A Guide for the Family* by Edith M. Stern (The Commonwealth Fund, 1942, \$1.00). It is a practical guide to procedures when mental illness strikes.

For an excellent summary on the social and statistical aspects of disease in American life, the pastor should have *Human Conservation* by Lawrence K. Frank, published by the National Resources Planning Board. (Available from Superintendent of Documents, Government Printing Office, Washington 25, D. C., 1943, twenty cents.)

Psychology of Religion

This field is akin to that of basic principles, but it is distinguished through involving a more direct attempt to comprehend by psychological means the processes by which various religious phenomena occur. Anton T. Boisen's *The Exploration of the Inner World* (Willett, 1936, \$3.50) has made the most original contribution to the field in recent years. The most interesting recent volume from Britain has been *Psychology, Psychotherapy and Evangelicalism* by J. G. McKenzie (Macmillan, 1940, \$2.75). William James' *Varieties of Religious Experience* continues to be a psychological as well as a literary classic (Modern Library, \$1.00). Standard works are George A. Coe's *The Psychology of Religion* (University of Chicago, 1916, \$2.25), Robert H. Thouless's *An Introduction to the Psychology of Religion* (Cambridge, 1936, 3s 6d), and Edmund Smith Conklin's *Psychology of Religious Adjustment* (Macmillan, 1929, \$2.50). Abingdon-Cokesbury Press will soon publish a new *Psychology of Religion* by Paul E. Johnson, which should prove to be of general interest.

The interrelationships between contemporary therapeutic psychology and the psychology of religion is now bringing about a crisis in the latter subject, of which the outcome is not yet in sight. Among the books which have thus far appeared, there is none which has adequately included the principles of therapeutic and dynamic psychology. Such a book is much needed in the field of religion and health, but it is likely to be some time before a definitive work is available.

Religion and Health in Family Life

The number of good books on family life is high. Here we pick only a few of the volumes that best emphasize the psychological factors. *What the American Family Faces*, report of a conference on family life counseling in 1942 (published by *The American Family*, Chicago, 1943, \$3.50) is very good. *Christianity and the Family* by Ernest R. Groves (Macmillan, 1941, \$2.00) is probably the best book by a single author now available on counseling in family situations. *The Happy Family*, by John Levy and Ruth Munroe (Knopf, 1938, \$2.75), is a bit irreverent in spots but has real psychological wisdom. Two books by Regina W. Wieman are very helpful, *The Modern Family and the Church* (Harper, 1937, \$3.00) and *The Family Lives Its Religion* (Harper, 1941, \$2.50). A comprehensive bibliography on family life is published by the Commission on Marriage and the Home of the Federal Council (297 Fourth Avenue, New York, fifteen cents) which includes a section on counseling.

Understanding and Helping Returning Veterans

The series on *The Church and Returning Service Personnel*, being published by several interdenominational church bodies, is now available in packet form (Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., 1945, 7 pamphlets, seventy-five cents). Among the titles of the pamphlets are: *Attitudes and Problems, Counseling to Meet the Needs, Welcoming the Wounded, Government Plans for Demobilization, The Program of the Local Church, and How Families Can Help*.

The *Demobilization Bulletins*, published bi-monthly by the Board of Education of The Methodist Church, should be in the hands of every pastor (Available from 810 Broadway, Nashville 2, Tenn., fifty cents a year).

The most useful books on this subject are the following: *Soldier to Civilian* by George K. Pratt (Whittlesey House, 1944, \$2.00); *The Veteran Comes Back* by Willard W. Waller (Dryden Press, 1944, \$2.75); and *When Johnny Comes Marching Home* by Dixon Wecter (Houghton-Mifflin, 1944, \$3.00).

Additional references are fully described in the pamphlet series mentioned above.

The Alcohol Problem

Considerable impetus has been given to study of the many problems arising from beverage alcohol since the formation of the Yale School of Alcohol Studies in 1943. A good summary of the content of the School's summer session is to be found in the *Abridged Lectures of the First Summer Course on Alcohol Studies at Yale University* (Available from the School at 4 Hillhouse Avenue, New Haven, Conn., for fifty cents). Fourteen pamphlets in the series of *Lay Supplements to the Quarterly Journal of Studies on Alcohol* are now available from the School, with others appearing from time to time (ten cents each, or \$1.00 for the set).

Books for the Layman

It is sometimes helpful to supplement one's counseling by placing suitable books in the hands of the layman or laywoman. Such books will not always be concerned directly with health or illness. But sometimes we want our people to understand explicitly more of the facts about religion and health. One of the best books for this purpose is *The Religion of a Healthy Mind* by Charles T. Holman (Round Table, 1939, \$2.00). Another is *Faith Is the Answer* by Smiley Blanton and Norman Vincent Peale (Abingdon-Cokesbury, 1940, \$2.00), especially the sections by Blanton. The earlier books of Fritz Kunkel may be used at times for this purpose,

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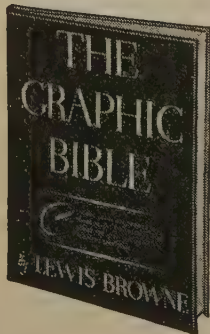
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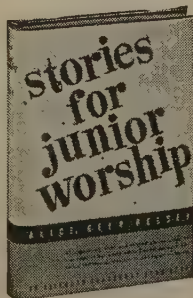
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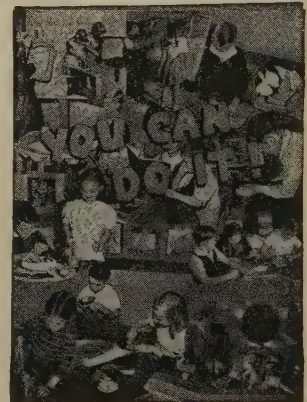
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* * * *

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especially *God Helps Those* (Washburn, 1931, \$3.00). The works of David Seabury are found helpful by many in this connection, his most recent being *How Jesus Heals Our Minds Today* (Little, Brown, 1940, \$2.50).

On Being a Real Person by Harry Emerson Fosdick has already become the classic work in this field (Harper, 1943, \$2.50). A series of pamphlets entitled *A Design for Living* by Paul T. McClurkin performs a similar function. (Available from the author at 27 Crescent St., Northampton, Mass., \$1.00 for the set.)

A growing number of books by pastors attempt to give guidance in accord with the knowledge of modern psychology as well as with the faith of historic Christianity. Some succeed to a greater degree than others, although there are still very few which avoid the psychological error of trying to help people become better and happier and more useful by the method of telling them they *should* be better and happier and more useful. Among the growing number of authors seriously concerned to meet the demand for books along this line are Raymond Calkins, Albert Edward Day, James Gordon Gilkey, Phillips E. Osgood, and Hazen G. Werner. The books of Winifred Rhoades are found valuable by many for the purpose described above. A noteworthy recent book is *Bringing Up Ourselves* by Helen G. Hogue (Scribner, 1944, \$2.00). It is a useful practical fusion of mental hygiene and religious insights.

Pamphlet Literature

Religion and health offers a great field for sound but inexpensive pamphlet literature. Among the standard pamphlets now available from the Federal Council of Churches (297 Fourth Avenue, New York 10, N. Y.) are the following: *The Ministry of Counseling* by Rollo May (ten cents); *The Ministry of Listening* by Russell L. Dicks (ten cents); *Personal Problems of Men in the Armed Forces* by Charles T. Holman (ten cents); *Personal Counseling: a Bibliography* (five cents); *Religion and Health in the Local Community* (twenty-five cents); *Protestant Religious Work in Mental Hospitals* (ten cents); *Worship and Health* by Howard Chandler Robbins (ten cents).

Clinical Pastoral Training for the Clergy

Among the outstanding developments of religion and health in America has been the movement for clinical pastoral training of the clergy. There is now available, for the first time, a book-length volume on this subject, *Clinical Pastoral Training*, describing the history of the movements, its present status, and its possible future in theological education. It has been published by the Commission on Religion and Health (297 Fourth Avenue, New York 10, N. Y., 1945, \$1.00), and includes articles by the leaders of all the clinical training groups in the country.

Feeling the need for a volume which would survey a good part, if not the whole, of religion's relationship to health, I wrote *Religion and Health* (Macmillan, 1943, \$2.50). It attempts to introduce the reader to the practical aspects of the field.

This article has dealt mainly with books, and has been able to mention only some of the good books. There are, however, a larger number of poor books; and any reader will find it profitable to set up for himself criteria for distinguishing between those which are genuinely helpful and those which are not. The reader's criteria may be a bit different from mine, and properly so. But in a field with as many pioneering aspects as this, it becomes essential for everyone to be explicit to himself about his own standards of judgment.

BOOKS briefly noted

CONSTANTINE THE GREAT, by Lloyd B. Holsapple. Sheed and Ward, 475 pp., \$3.

The name of Constantine the Great is continually associated with Christianity. Yet there is a vast amount of ignorance concerning him and his place in the stream of history. The story of Constantine's conversion begins with a vision on the road from Gaul to Rome where he saw in the sky a cross with the words "In this Sign Conquer." This was told to Eusebius and confirmed by oath. The author does not ignore the various traditions about the superstitious nature of Constantine and shows that he had a special interest in all cults of a religious nature. The book covers an important period of Christian Church history. It affords the reader a helpful review of the era prior to Constantine. One who reads the book carefully will find it to be a splendid "refresher" on early church history.—*John O. Gross.*

NARROW IS THE WAY, by William E. Park. Macmillan Co., 170 pp., \$2.

The president of Northfield Schools, East Northfield, Mass., presents in *Narrow Is the Way* a series of sermons he has delivered to student audiences. Preaching to students, says the author, is an exciting job. His book reveals a mind keenly alive to the exciting task of expounding the Christian faith before student groups—and expounding the faith in terms which students can understand and appreciate.

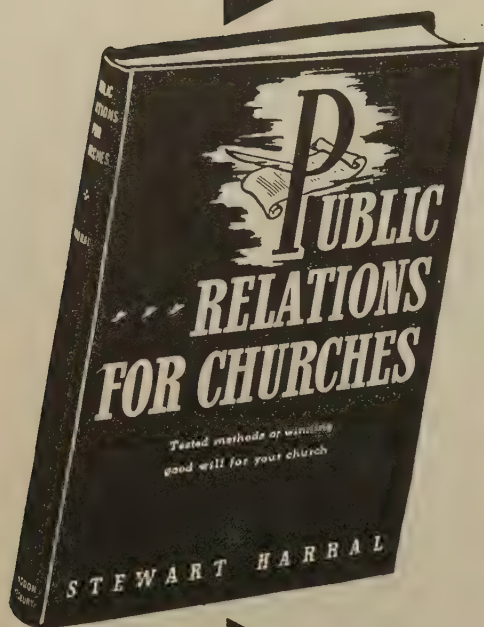
THE STORY OF AMERICA, by Hendrik Willem Van Loon. World Publishing Co., 487 pp., \$1.

Anyone who desires to take an interesting and pleasant jaunt through American history should not overlook Van Loon's *The Story of America*. The author confesses that the book does not aim to be exhaustive, but is a kind of sight-seeing trip among well-known scenes. Van Loon proves to be a splendid guide and his penetrating observations about much discussed events give them new and wider meaning. Some will not be forgotten soon. Persons who are interested in the religious backgrounds of the first settlers will find his incisive analyses at times disturbing. While no doubt sympathetic, he tries to be objective and free from bias. Later, when he reaches the new West and its development, he does not observe the power and influence of religious movements. In this, he, like many other narrators of American life, overlooks the culture-making influence of frontier religion.

The author's original drawings add much to the book and are symptomatic of the refreshing wit found throughout his chapters.—*John O. Gross.*

LET'S THINK ABOUT OUR RELIGION, by Frank Eakin and Mildred Moody Eakin. Macmillan, 251 pp., \$2.

This book was written "to stimulate and in some measure guide thinking about our religion as a functioning force in present-day American life." It is strange that, despite this purpose, the authors disparage theology, as though theology were a brew of "black magic" concocted for the purpose of keeping organized religion unprogressive and the adherents of religion in dark superstition! But *Let's Think About Our Religion* is a very valuable volume. Thoughtful church leaders will find points for agreement and dispute on every page.—*Woodrow Geier.*



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on public relations
who is also a minister . . .*

PUBLIC RELATIONS for CHURCHES

by Stewart
Harral

The Author:

A native Oklahoman and an ordained minister, Stewart Harral is director of press relations and professor of journalism at the University of Oklahoma. He is also author of two other books, *Publicity Problems* and *Public Relations for Higher Education*.

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It is vitally important, says Mr. Harral, that people know more about churches, their problems, objectives, services, and needs. Public relations do not constitute a panacea for all the problems confronting pastors and churches, he points out, but, rightly used and intelligently directed, they can aid in gaining favorable acceptance, building good will and in securing support and co-operation. Today's church still has a "selling" problem of great magnitude, and the power of public opinion is a determining factor in the success or failure of the church program. Covering more than thirty phases of public relations, Mr. Harral discusses the elements necessary in setting up a successful program, pitfalls to be avoided, effective methods of outstanding pastors, duties of a pastor as leader in the program, and tested procedures for gaining good will, co-operation, and support.

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When the Troops Hit the Beaches

[Continued from page 8]

brought three hundred wounded; from Peleliu nearly five hundred. I helped the doctors with the changing of dressings each day. I visited all of the wards and the holds where the casualties were. I was responsible for distributing to these men cigarettes, soap, tooth brushes and tooth paste, razors, clean skivvies, and anything else that they might want. On one or two occasions, I got a little talent show together and went into the ward to entertain the men. I made news broadcasts on the public address system, so that the wounded could hear the news. Sometimes in the evening, I made a trip into the Psycho Ward, after they had quieted down considerably, and played the mouth organ while "Porky" tap danced.

Naturally, in due course of time, if these casualties were aboard over Sunday, they heard divine service over the loud-speaking system, and those of them who were beginning to pick up and were able to walk about the decks, came to the service. They were clad only in clean white skivvies, but that made no difference. They came to hear a message of assurance and hope (nothing sentimental or "mushy"), and I always tried to give them the very best that I could.

This ministry that I have just described is far-removed from my ministry as a Methodist pastor; yet, I believe it was a ministry which brought the Church in action to these men at the point of their need in those desperate hours. In helping to minister to their physical needs, not only my words but my presence as a chaplain brought a ministry to their souls.

There were other invasions, and besides invasions we had a few encounters with enemy planes. The traditional station for the chaplain in sea battle is the main battle dressing station. I went to this station for about three months. After that, the Captain gave me permission to go anywhere on the ship that I desired in time of battle. From that time on, I generally took my place on the hurricane deck, where we had our

largest battery of anti-aircraft guns. Clad in combat gear, the same as the rest of the crew, I frequently took my place near a gunner on one of the 20 mm. guns. One of these gunners was a boy from Texas whom we called "Mac." Frequently, when we were at General Quarters waiting for the enemy to come in, Mac would shout out, "Come over here, Chappie, and stand close by and say a prayer,"—and he was serious.

Though I did not "pass the ammunition" nor fire any guns, I soon found that these men appreciated my presence. Occasionally, I made my appearance where other batteries were. Someone may think that these are funny places for a chaplain to be, but I felt that if my presence en-

couraged the men, I was in the right place.

The ministries that I have described in this article are not easy. Many times I wished I was standing in my pulpit at St. Paul's Methodist Church in Sykesville, Maryland. But, that feeling was always overcome by the thought that it was my privilege to bring God and the church to these embattled men thousands of miles from home.

Because of the varied avenues of approach that a chaplain has to the men, there is no more important man in the armed forces today than the chaplain. Regardless of what his faith may be, it is his duty, as well as his opportunity, to put into practice the words of a great spiritual leader of centuries ago who wrote to the church at Corinth and said, *I am made all things to all men, that I might by all means save some.*

After Boom Town What?

[Continued from page 33]

rapid that church members soon found it impossible to get acquainted with each new family. The newcomers also made it difficult, because many quickly made it known that they were temporary residents and desired no part of church responsibility.

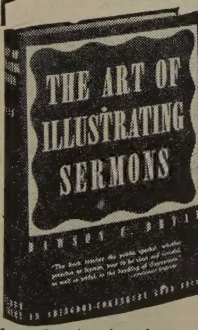
A definite welding process must be undertaken to revive the spirit of friendliness, and to supplant the feeling of "coldness" with a warm *esprit*

de corps. Fellowship meetings, election of new members to official position to work with old members, and continued cultivation is necessary.

The assimilation program must also help to overcome a rising class feeling. Some less fortunate ones seemed to drift into the sections where basement houses and small houses dominated. This has tended to cause community groupings and sub-surface class lines.

Some whose spiritual life is strong will find their way to the church. The more reluctant, the less fortunate, the weaker in religious background will lag back and possibly be lost in the shuffle of moving from place to place. To find these, it may be necessary to make a survey. Even when found, they will have many excuses, and one or two good reasons, for not being in the church.

A ray of hope pervades the situation. Many of these persons had not been won for Christ in their old home situations. There may have been reasons why that church failed to win them. But now they are in new surroundings, with a new church, a new membership, and free of any personal, family, or home ties that might have kept them from Christ.



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The Sacrament

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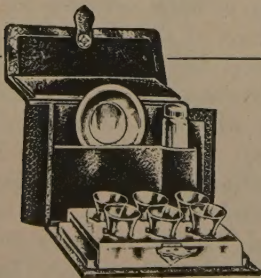
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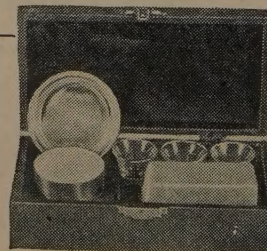
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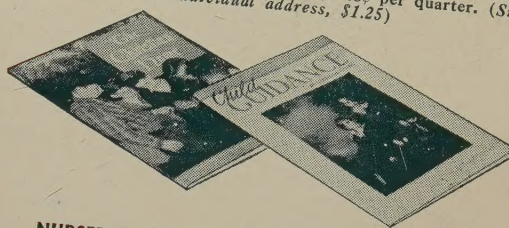
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by Mary E. Skinner
This beautifully-designed gift booklet should be presented to the parents when their young child is baptized. In addition to space for recording birth, baptism, first day at church school, record of promotions, there are prayers, Bible verses to learn, and blank pages for recording later contact with the church. Two attractive bindings; please indicate style.

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Jesus and Living April

¶ . . . It was in the spring that Jesus met his death, a death steadfastly faced during all the climbing years of his brief earth-life. Always in April Jesus had watched his Father spread a bright banner of hope before the wintry world. As today, he noted wintry souls that gave no response—frozen, numbed by the familiarity. But for himself, Jesus gazed at April and gained strength for the brief laying down of his surging life, gained resignation even for burial like a grain of wheat in the soil. Spring after spring, thirty and more, had entered into Jesus' opened soul until he was able to hang bleeding on a cross, confident of his return from the engulfing mystery, which was briefly to close over him. Jesus died believing he would come back. ¶ It is possible that we can today so incorporate the thinking of Jesus into our own souls that we shall see in another April what Jesus would see—is seeing—as he stands beside us perceiving once again the bluebirds, winging against the bluer sky, the arbutus peeping out boldly beneath the snow, the apple blossoms in the worn old orchard. ¶ Can we, matching our gaze to that of Jesus, see with him, beyond the blasting warfare, the shining of new hope for the brotherhood of man? Jesus died, looking deep into the mystery before him, believing he would return. Jesus came back in all the power of a living April. He is here indomitably alive, gazing with us at the spring.

—From *Of the Imitation of Christ Today*,
by Winifred Kirkland. By permission of
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